The Catholic Record.

LONDON SATURDAY, MAY 5, 1906.

A WORD TO THE WISE.

During a visitation of his parish a reverend pastor made enquiries as to the books read by his flock. The parish comprises all sorts and conditions of displeased him. This is always to be men-people of means and those eking out a livelihood-men who have had a college education and others with but a diploma from the world's university.

In many houses he found the daily prints and that awful Sunday newspaper that comes to us from over the border. Despite this latter's weird cartoons and illustrations that travesty childhood and mock old age, and are betimes bordering on indecency, its transcripts of divorce and elopement doings-in fine, its chronicle of sin — it is given greatly that inability to see eye to eye access to Christian households. This kind of printed stuff is bad enough for the adult; but who can calculate the At an age when they are impressionable and with white souls that wait for the impress of all that is good, they are thrown into a world in which supernatural principles are unknown, and which is dominated by hardness and selfishness. From these prints they learn the jargon of the streets, and they learn also much that takes away that purity of heart that enables one to see God. Catholic ideals - if they ever had any-grow dim and are overshad. owed by ideals that give neither peace

And when these godless newspapers are supplemented by the trashy talk of parents, by ceaseless twaddle anent money and position, the children are to be pitied.

UNCATHOLIC ADORNMENTS.

In homes which could afford a wellstocked library the pastor noticed ornate book shelves, which contained, however, but a few subscription books. In their literature and home decorations there was nothing distinctive- the history of departed rum sellers ly Catholic. So far, in fact, as one could judge by appearances, they and then bids us "stop the to a reading that would permight have belonged to pagans. With a barren book-shelf and walls covered with representations more or less indelicate, it is the last place any sensible parent would care to have his children. And yet parents will answer to God for their boys and girls! They are given to them to be fashioned for heaven, and they allow the forces of evil to fashion them for hell. The adornments may be in fashion, and be credited with artistic merit; but this will not help fathers and mothers who war against Christ by subjecting their children to temptation, and flinging souls bought with a great price into the mire of sensuality. We may be dubbed extremists, but an experience of some years reassures us on that point. Furthermore, we do not hesitate to say that the home, un-Catholic as to books and pictures, is a source of ignor-: it sends forth the emptyheaded chatterer and the worldly Catholic who is a stumbling block to our progress; the young man who knows and frequents the ways of the town and the woman whose life's horizon is to all practical intents bounded by this world.

WHY THEY STOP THE PAPER.

The pastor also met the man who for various reasons "has ro use" for a Catholic paper. To some it is too slowbecause, for sooth, it has no space for the pugilist and ball player and supplies no hints, as do some of our exchanges, to the preparation of food and the best way of managing the baby. Then again lengthy narratives descrip tive of local celebrities never reach cold type. We are willing to believe that Miss --- sings divinely and Mr. --is oratorically a star of the first magni tude, but until we enlarge the paper we may not so inform our subscribers. It takes money to publish any kind of a paper; and as we are neither mine owners nor insurance magnates we must depend for funds on an appreciative public. Consequently the mighty press of which we hear much will be

ours when we are ready to pay for it. We have men who view art and liter ature by the light of the Gospel and can handle grave questions with rever ence and knowledge and show that Catholic truth can generate light and energy in the confusion and doubt of a world which after all is intended by its Creator to know and to believe. But these men cannot subsist on cheap criticism. Meantime while waiting for the ideal of a Catholic press to become an animal endowed with an attenuated ideal of a Catholic press to become an animal endowed with an attenuated actuality, we may say that the Catholic paper is, so far as the family is Now on the supposition that this both the earthquake came, and before the earthquake came, and before the earthquake came, and before the heaven had rolled back the

concerned, far better than the average secular print.

THE BAR KEEPER AND THE PAPER.

who cancelled his subscription because the paper published an article which regretted, from the publisher's view point at least; but so long as we have " so many men so many minds " it cannot be avoided. Now and then an ir ate subscriber gives us a peremptory order " to stop the paper," conjoined with a communication which is, we presume, meant to be an eloquent arraignment of our defects. We do not mind any reflection on our ability, but the fateful words "stop the paper" make us dejected. And we wonder with a fellow-citizen should cause us to be singled out as a target for unpleasant words. For instance we wrote an harm that it must do to boys and girls? article on the rum seller, and in the course of it did not, if we remember aright, crown him with any rhetorical garlands. We referred to his benefactions, and said our opinion you know, that if he gave over the mixing of drinks and betook himself to work demanding brawn and brain, and contributing to the betterment of the community, we could still live and achieve more than we do. We showed him what eminent prelates said of his business. We hazarded the remark, just as a warning, that rum-money was not lucky. We might have adverted to the fact that fortunes based on rum dwindle away; and, if we attach credence to parish history, bring no peace or happiness to their possessors. But, alas! instead of being grateful, the knight of the apron and cock tail "stops the paper." For endeavoring to get him out of the saloon, and into some more persuade him not to live behind a barfate for our worst enemy-he rehearses and of those still on the planet citizens will order him to close the harrowed feelings. Until that happy hour we must stumble along somehow, consoling ourselves the while that we are not owned by any brewery magnate

> children and wives. But, as says Archbishop Ireland

"I am assuredly deeply concerned for the poor man, but for that very reason I wish to see him out of the traffic. I cannot feel in my heart such hatred for any man as to wish him to spend his days behind a bar."

NOT PROVEN.

to "stop the paper" is the one who scores any commendation of a man in public life as "politics." While thank ing him for his interest-due, doubtless to a desire to have the Catholic paper a welcome visitant to all who see things through the eyes of a partisan press-we may not preen ourselves on being polit icians. For we sound no party watchwords, dabble not in personalities, and so long as public men lay no violent hands on principles dear to us, we are content with watching the political game. But if once in a blue moon, we call attention to a Canadian's character and achievements, and for the edifi cation and emulation of Canadians, portray the mode of his progress towards distinction, we cannot in justice be given the title of politician, and we do not claim it, for according to Swift "whoever could make two ears of corn, or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together."

THE AVERAGE YOUNG MAN.

What does the young man read? We What does the young man read? We do not believe he reads anything that is worth while. He stands up for the church, he says; but unfortunately his weapons are without edge, and the weapons are without edge, and the weapons are without edge, and the blows of one who has but dim memories of the catechism, cannot harm the foe. Some time ago the Altoona Quarterly said that "your ordinarily respectable young fellow is selfish, and that his characteristics are those of a healthy

priety that the young man is not a peronage of whom we have reason to be proud. He can reverse the foregoing estimate whenever he likes. He has much to do, but despite his varied The pastor also encountered the man activities, he bas, we surmise, time to read the "sporting extras." Else how

estimate is true, we may say with pro

could be be so conversant with the careers of this and that brilliant exponent of the pugilistic art, and of ball players of renown. He knows who and will "make good" in this year's Gal Toronto or Montreal team. He is an authority on boat racing-in fine, the various ways of killing time are to him as an open book. No objection to this were the world but a playground. Amusement is good in its place, but life is not one eternal guffaw. We have the church, our community, our souls to serve. The golden years of youth pass, and then comes after a space the black box with the gilded nails. And

and acts accordingly. "Sun and sky," says the author whom our readers know, "and breeze sile and solitary walks and summer holidays . . and the cheerful glass and candlelight and fireside conversation and innocent vanities and jest and irony itself-do these things go out with life?" We know the answer. And yet "against our fallen and traitor lives" the great winds utter pro-

phecies and For a cap and bells our lives we pay, Bubbles we carn with a whole sou's tasking, "Tis heaven alone that is given away "Tis only God may be had for the asking."

ONE KIND OF USEFUL READING. "Reading," says Bishop Hedley, "for recreation is by no means wrong; but recreation and amusement should have their limits, or else they degenerate Mass, there, we may easily believe He into waste of time, corruption of the went first after His resurrection, and into waste of time, corruption of the decent way of gaining a livelihood, he mind and sin. Catholics know well "stops the paper." For venturing to that in matters of purity what is wrong to do is wrong to read about-on which by the way would be too dire a account of the danger of taking pleasure in such things." He goes on to say that some of the time now given to novel reading might be devoted paper." Some day, we hope, our haps be just as attractive and would be of infinitely greater utility. saloon, and then we may get together But it is certain that if we desire to and exchange confidences anent our bring up a generation of well informed and intelligent Catholics there is hard ly any better way of doing so than to interest them in the Lives of the Saints. God-fearing fathers and mothers, who read themselves, and do their best to or wholesale purveyor of liquor, and keep their children out of the streets, that upon our quill - driving, however and to teach them also to read, will find devoid of merit, rests no curse from in the Lives of the Saints the most effectual competition with the attractions which all of us regret and deplore

THE SILENCES OF HOLY WRIT.

One of the joys of heaven, as we can readily believe, will be the clear and beautiful explanations that we shall receive there of many things that have puzzled us on earth. We shall know by God has, in His perfect wisdom, permitted many things that perplexed as here; we shall understand the holy fitness of many a dark and weary hour against which human nature was often tempted to rebel on earth. So, too, with our Lord's earthly life — we shall find eternal joy in learning more about it there than ever was told us here. The concluding words of the gospel of St. John are these: "But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." Extraordinary statement, that carries us back to the very first lines of St. John's gospel: "In the begin ning was the Word, and the Word was with God, and the Word was God. with God, and the word was from the same was in the beginning with God. All things were made by Him; and without Him was made nothing that was made." Jesus Christ was God; and therefore every step He took, every thing He did, every word He said, possessed an in-finite value. Impossible, indeed, would it be for the whole world to contain the things that might be written of Him! But there are some things that we think it would be so very easy for us to know. For instance: What was the first word our Lord spoke in His babyhood? What did He say to the doctor in the temple as a Boy of twelve years.
What was He doing and thinking in Egypt, in the desert, in the carpenter's shop? What did He do, to whom did the first day of the week, appeared first to Mary Magdalen." Yes, she was to be indeed His first public witness to the fact of His resurrection. But Christ has risen long before He deigned to appear to her. His glorified body had passed through the unbroken tomb and had gone away, before ever

this ange!, and not for fear of the Risen Carist Whom they had not seen, "the rds were struck with terror, and became as dead men. (St. became as dead men. (St. Matthew, xxviii. 24.) This angel said to the wondering women, who had come early to see the sepulchre: "Fear not you; for I know that you seek Jesus of Nazareth Who was crucified. He is not here, for He is risen, as He said. and see the place where the was laid. And going quickly, Lord was laid. And going quickly, tell ye His disciples that He is risen: and behold He will go before you into Galilee; there you shall see Him. Lo, re foretold it to you.

Christ was then already risen, and was at some future time o into Galilee, where was He while angel was speaking to the women? we went He at His first uprising the tomb? The intuition of the ul has already made reply, the Risen Christ, was with

, His Mother. the story of Christ's birth in lehem's stable, and in the story of ucifixion on Calvary, the mother appears with the Son in the narrative, redly, as a chief person in each owed scene. But, just as there is escription of the actual resurrecthis is nothing to laugh over. The man who is not somewhat of an owl sees it has Jesus, so there is also no men of Mary His Mother. The sacred es of Scripture are d them at that divinely beautiful ting, when death's Conqueror rose n. Faith follows Him onward, ever, as He flashes, swifter than the eam, through the walls that can not the risen and glorified body the broken-hearted Mother her Easter vigil. Perhaps it was the house of that mysterious perge to whom the Master had His disciples, foretelling them that they should be met by "a man carrying a pitcher of water; follow him into the nouse where he entereth in, and ye shall say to the good man of the hous The Master saith to thee, where is the guest-chamber, where I may eat the pasch with My disciples?" To that where our Divine Lord had instituted the Holy Eucharist and had offered the first holy sacrifice of the there He found His mother waiting.

"Hush! there is silence in her heart. Desper than when St. Gabriel spoke, And upon the midnight's tinkling ear The blessed Ave sweetly broke.

Ab ma! what wondrous change is this! What trembling floods of noiseless light Jesus before His Mother stands.

Jesus al! beautiful and bright!

His crimson wounds, they shone like suns. His beaming hand was raised to bless; The sweetness of His voice had hushed The angel into silentness.

Oh, let not words be bold to tell
— What in the Mother's heart was done,
When for a moment Mary saw
The unshrouded Godhead of her Son!

So Father Faber has written, but the eye of Faith follows further. What did our Risen Saviour do then? May we not devoutly think that then, once again, our great High Priest offered to His Father and our Father that trem endous sacrifice of the Mass that He had instituted on Holy Thursday; and that the archangel Gabriel served His Mass; and that Mary received from her Soa's wounded and radiant hand the most aderable Sacrament of His most holy Body and His most precious Blood? O silences of Scripture! Shall eternity itself ever unveil to us your hidden depths of beauty and of peace? No! the deeper we plunge into your glories, ever more marvelously lovely and fas-cinating shall they become. Meancinating shall they become. Mean-white, may God Almighty give us grace to study here on earth, more and more erently, what He has revealed to us a Holy Scripture — to prize His own written word above other books whatsoever, though all were joined in one— to reverence His book, to read it, to know it, to treasure it, and to love His gospels as His own sweet revelation of Himself.—Sacred Heart Review.

PROTESTANT DECAY AND CATHOLIC GROWTH. .

LESSON TO BE LEARNED FROM THE PATHETIC CONFESSION OF A CLEVELAND

MINISTER. Catholic Universe.

The sermon in which the pastor of Plymouth Congregational church dis cussed the reasons for his resignation recently forms a very suggestive and illuminative commentary on the failure of the Protestant church in general as a vital and permanent religious force. Plymouth church is generally recog nized as one of the strongest and most representative Protestant churches in the city, yet Dr. Temple declared that its total regular membership had dwindled to one hundred, feebly en forced by fifty more who are occasional

attendants. This is a pathetic confession of failure, and does not lose its pathos because the pastor and his scattering flock are so blind to its real causes. A comparison of the hundred survivors of large congregation with the thousands who flock every Sunday to the Catholic churches in the vicinity—a number so increasing that new churches are filled each year without any appreciable falling off in the attendance of the old ought to suggest to Dr. Temple that there are more fundamental reasons than the outward growth of the city for the condition he confronts so hopelessly. A religious system that assumes in authority, that offers nothing more satisfying to hungry souls than song services and neutral discussions of moral philosophy, and nothing more final to inquiring minds than doctrinal

the only living church, it is surely the part of wisdom for the watchers at the death-bed to investigate the sources of the abundant and inexhaust ble vitality ing bigger walls to enclose its adher-

DRINK AND LABOR.

"The drinking habits of the poorer classes," says John Burns, the English labor leader, "have everywhere conerty of the denominational schools, tributed to their political dependence, industrial bondage, personal debase ment, civic inferiority and domestic misery. The tavern has been the ante-chamber to the workhouse, the chapel of ease to the asylum, the recruiting station for the hospital, the rendezvous of the gambler, the gathering ground for the jail. There is no class in ancient or any section in modern society on which the evil of drink or the scourge of drankenness has so mischievously impressed its destructive effect and sterilizing influence as on the class could least resist it, the industrious poor, upon whom the lot of manual labor falls.

Every workman ought to decree byery workman ought to decree that liquor is useless and dangerous, and ought to be abolished. For let him look what it does.

"It excites where it does not divert

their best faculties. It irritates where it does not brutalize, and makes for discord, strife and bitterness where calm ness, sobriety, kirdness and decency should prevail. It is an aid to laziness, as it is an incentive to the most hausting and reckless work; it is the most insidious foe to independence of character; it undermines manhood, enervates maternity, and dissipates the best elements of human nature as no other form of surfeit does. As was said of it by Lord Brougham: 'It is the mother of want and the nurse of

THE EVILS OF DRINKING. "My knowledge of drinking consists in pitiful, yet sympathetic, observation of the indulgence of others. Where this is moderate it is a loss of time, money and health. Where it is excessive it is foolish, wasteful and des tractive. Where it goes fur her and ends in the chronic inebriate, then it ceases to be pitiful or tolerable, and be comes a danger to the community. My experience of the workshop, the asylum, the jail, has given me exceptional op-portunities of seeing the ravages of alportunities of seeing the ravages of ar-cohol. My participation in many of the greatest labor movements of the present generation has enabled me to witness how drinking dissipates the social force, industrial energy and social force, industrial energy ampolitical strength of the people. The general summary of my life's experience among the working classes of England and other countries in sharing their strength of the countries in sharing their countries in sharing their countries of the count aims, voicing their ideals, championing aims, voicing their ideals, championing their social causes, leading their movements, a sectinel on the outworks of their hopes, is that drink with too many of them is their bane, drunken ness their curse, excessive drinking their greatest defect. And that, from every aspect of their individual, social and political condition it is the social and political condition, it is the worse, and it is the chief cause of the many difficulties that beset and burden them as workman, husband, father, breadwinner and citizen.
THE TRADES UNION AND THE DRINKING

MEMBER. "The trades unions are living monu-

ments of what thrift, thought, and sober effort have secured for workmen and the ration. They would have been larger, more powerful, and of greater influence but for the drain upon their members and their resources which the them. Their sick pay would have been larger in amount to the individual, but smaller in burder to the country t smaller in burden to the society, but for drink. Accidents would not be so umerous, benevolent grants so frequent and superannuation taken at so early an age if sobriety and abstinerce had een more generally prevalent, both past and present membership. The extricating themselves from the con tamination of drink by the necessary evil of holding their meeting at publ houses—a perennial source of weakness, temptation and discredit. The claim that all dominant races are superior to others because they drink alcohol absurd. The supremacy is due causes-machinery, educati other causes—machinery, educatiom political freedom, parliamentary liberty and the assertiveness of all communi-ties that have been fired by democratic ties that have been fired by democratic progress, inventiveness and a greater diffusion of wealth as a result of greater human energy. THE DRUNKEN WORKMAN A "BLACKLEG."

This view is supported because for other reasons, mostly climatic, religious or temperamental, low wages prevail in densely populated and autocratic east-ern countries. This deduction is fallacious, and is not applicable to Ameri cans and Australasians, whose wages are higher, where hours are not longer, and where the standard of comfort, to a great extent, is determined and has been secured by their superior tastes, are higher standards of life which they have attained by giving to greater comfort, better food, clothes and other amenities what the same people, if at home, would have perhaps given to

The shortest answer to this fallacy is that the workmen who spend the least on drink have the best homes and most regular employment, and are better prepared to resist encroachments on their wages. The drunkard black-leg invariably undersells his fellows in the labor market to the extent of the lowness of his tastes, which rarely rise above treachery to his trade, disloyalty negations can hardly expect to secure a strong hold upon the hearts of men.

If a dying Protestantism helps to civic decency." mentary virtues of thrift, sobriety and

TO SECULARIZE ENGLAND'S

SCHOOLS. The education bill of the Liberal Party has been introduced in Parliament. It secularizes all public or state-aided schools throughout Great Britain and Ireland. Still more, it proposes to teach a "skeleton of religion" -to give the essential points m rality as these may be

for, to get their share of the rates, they must give up their denominational ism. Religious teaching may be imparted in them only two mornings tained, but not even then by the regupupils be compulsory, nor shall any expense for this instruction be incurred that will have to be paid

Christ asked that the little children should be let come to Him, but this bill says not in the schools of England. by secret society forces all over the world. Everywhere the devil is fighting This bill is against God .- Catholic

by taxation.

CATHOLIC NOTES.

Pope Pius X. has sent a letter to Archbishop Farley, of New York, re-questing him to convey to the Ameri-can government the Papal condolences over the San Francisco disaster. Pope also inclosed a donation for dis-tribution among the families of the unfortunates.

priest for nearly seventy years, is dead at Cork City, Ireland. He had ministered in his church until last Sunday, although he was more than ninety years old.

The Jesuits are again bereft of their Father General. This latest in succession from St. Ignatius Loyola crowned a life of noble priestly labor crowned a life of noble priestly labor by sufferings long and joyfully borne like those of the martyrs of old. May he rest in peace!-Boston Pilot.

The Most Reverend William H. Coadjutor Arch O'Connel, bishop of Boston, and recent Papal Envoy to the Emperor of Japan, re ceived a magnificent welcome from the Catholic laity of the Archdiocese and the citizenship of Boston, regardless of creed, in Symphony Hall, on the even ing of Wednesday, April 18.

Recently Father A. Lacombe, prob ably the oldest priest now living in the great North-West, was the guest of Bishop O'Dea and of Providence Hospital Spokane, Washington. He belongs in the Canadian North West Territory and though over \$15.50. ritory, and, though over fifty-five years in the discharge of priestly duties, and accustomed to the hardest kind of missionary labours, is still a most active and successful priest. He is past eighty-five years, and was and was on his way

Immediately after the closing of the Forty Hour's devotion at St. Francis' church, Portland, Ore., a few days ago Pro. Edward Smith of Columbia University was received into the Catholic church by Rev. Francis J. Phelan, C. S. C. Mr. Smith made the profession of faith and received conditional baptism. Father Phelan was assisted by Fathers Waitt and Seroski. Smith was formerly a Methodist min-ister in the East. He is a Greek and

Patrick J. Meehan, of Jersey City, N. J., editor of the Irish-American of New York, the oldest Irish newspaper in the United States with the exception of the Pilot, and who may be styled the Nestor of the Irish-American and Catholic journalistic frater nity, as he has been in continuous service as an editor since 1850, died on April 20 Mr. Meehan is survived by his wife and eight children. He cele-brated two years ago his golden jubi-lee. In recognition of his valued brated two years ago his golden jubi-lee. In recognition of his valued services to the church, the Right Rev. John J. O'Connor, Bishop of Newark, sent Mr. Meehan permission to have the jubilee Mass said in his own resi-dence, the Rev. F. J. Van Antwerp, a nephew, of Detroit, Mich., being the celebrant. The deceased is an uncle of Madam Van Antwerp of the Sacred rest in peace ! On Sunday, April 29, took place the

centenary of the Baltimore Cathedral. The notable event was celebrated with no less splendor and devotion than characterized the commemoration of the American Episcopate on November When this Cathedral was 10. 1889. begun, the total population of Baltimore was about 20,000, of which the Catholics were hardly one fourth. They probably close to one third of the ent total population of 600,000. Twenty six Bishops have been consecrated and many thousands of priests ordained within its venerable walls. Of the Bishops, Cardinal Gibbons has consecrated ten; of the priests, he has ordained 586,—to say nothing of more than that number ordained by him in his seminaries. Three prelates re-ceived there the insignia of the Cardinalate: Cardinal Gibbons himself in 1887; Cardinal Satollio in 1895, and Cardinal Martinelle in 1901. Cardinal Gibbons invested the two last named. Under its high altar, the mortal part of six of the Archbishops of Baltimore, Drs. Carroll, Marechal, Whitfield, Eccleston, Kenrick and Spalding rest in hope.

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Anna t stories

A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. CHAPTER XXIV.

IN THE RECOLLET'S GARDEN. Notwithstanding all our preparations for defence, happily the Iroquois did not come. Our Hurons, Miamis, Outawas, and Pottawatomies went out to the hunt, and coming back in the spring with their wealth of heaven spring with their wealth of beaver nelts and the fine skins of the otter, reported that nowhere, in their wander-ing through the winter, had they crossed the trail of their hereditary

erossed the trail of their necessary enemies. Neither had they seen nor heard aught of the English. Taking advantage of the peaceful-ness of the country, accordingly, the Sieur Cadillac set out for Ville Marie and Quebec to confront his opponents of the Trading Company, after telling the Indians of Le Detroit that he left his wife and children at Fort Pont chartrain, as a proof of his good will

toward them.

Unfortunately, however, the absence of my brother La Mothe was prolonged beyond his expectation. Thus it came about that he sent for his family to come to him. At the same time a temporary commandant was appointed from Montreal, a hot headed young officer, of whom I make mention only because of the happenings which his

coming brought about.
This Monsieur de Bourgmont re arms atonsieur de Bourgmont le farded the Indians but as a pack of funting dogs. The Chevalier de Cadil-lae, having learned wisdom by experi ence, had shut up all the brandy in the cellars of his store houses, and it could cellars of his store-houses, and it could be obtained by red men or white only in small quantities. Now, however, it flowed freely, and the new Commandant spent much of his time in carousing.

Upon the day of his arrival, as I was Place d'Armes, I en-

crossing the Place d'Armes, countered De Tonty.

"Pardieu," grumbled the morose antain, "it augurs not well for Le cantain, "it augurs not well for Le captain, "it augurs not well for Le Detroit when so quarrelsome a soldier is sent down to us."

This gruff comment was uttered in the hearing of a group of Outawa war-riors who were come into the town to trade, Jean le Blanc, Le Pasant, and others, yet I scarce noted its effect as I continued on my way to the barracks.

I was to continue my duties as secretary for the post. In the course of balf an hour the chiefs came thither to salute the officer, as the representative power of the French.

My faith, Monsieur Guyon, wha is this?" asked De Bourgmont, with an impatience he took no trouble to con-

"A deputation of Indian sachems, who are come to pay you a visit of cere mony, Monsieur le Commandant," I replied.

His ejaculation thereat was more

vigorous than courtly, for he was in speech most prolane. Filing into the council room, the warriors ranged

council room, the warriors ranged themselves before him.
"O chief," began Le Pasant, stepping forward and throwing back his blanket as a token of greeting, "since you are come in the name of Onontic, we welcome you to Le Detroit. Have welcome you to Le Detroit. Have you brought us good news? Is the heart of our Father turned to us? And Monsieur de la Moths, when will be down a wait to East Deathback and a least the company of the comp he come again to Fort Pontchartrain?

De Bourgmout had been looking over the accounts of the fort. Angered at the interruption of his occupation, in of replying to the Indians with the stateliness to which they are customed, he broke out brusquely to which they are ac

" Sacre, I am not a wandering cour eur de bois to bring you news. There are no commands for you from the Gov ernor. As for the Sieur Cadillac, he is ernor. As for the Sieur Cadillac, ne is not like to return before another spring,

This reponse, and still more the manto his visitors, as I saw. I did not know until afterwards, however, that it led them to believe the displeasure of Governor Vaudreuil was to be visited upon the Outawas for the killing of some Iroquois allies of the French at Cataroqouy, and that for this reason my

quy, and that for this town my brother De La Mothe had summoned his wife and children to Quebec.

There was already enmity between some of the savage villages of Le Detroit, and a short time before a band of Miamis had killed several Outawas while they were away on the hunt. Of this state of affairs I felt it my

ity to warn De Bourgmont.
Flattering himself that he could easily right matters, he assembled the Outawas and proposed to them that they join the Miamis, Iroquois, and Hurons against the Sioux. This, seems, they regarded as a pretext This, it delivering them into the power of their enemies. However, the war dance was held, and all the warriors of Le Detroit ostensibly prepared to take the war-path against the Sacs and Foxes.

It was a beautiful afternoon of early I had gone to the house of Mon-June. sieur de Bourgmont to assist him with

some correspondence.

The new Commandant has brought down many fine furnishings from the St. Lawrence, and also his wife, La Chenette, a bild, blacked eyed woman, some correspondence. whom, notwithstanding her good looks and rich attire, the ladies of the post

Madame de Bourgmont was not pres ent on this occasion, nor was she usually when I went there; and the Commandant and I kept steadily at

work on the papers.

Of a sudden, looking up, I beheld a dusky face staring in at the window It was gone as quickly, but anon re

This time De Bourgmont saw it too, and reached for his fusee which stood in the corner behind him.

The owner of that copper-colored visace has no sinister design in his pry-ing, monsieur," I said. "It is only Techeret, an Indian idler about the town who is found of peering in at our domiciles thus, for our furnishings of civilization are ever a source of curios it and wonder to the children of the

Doubtless there would have been no

more of the matter but for a most un-

A fine dog, belonging to the new Commandant, was stretched on the gallery basking in the sunlight. The footstep of the savage was noiseless, but the hound had scented the stranger and now warned him off by a low growl.

Techeret paid small heed to the chal-

lenge. Once again I caught signed, grinning face at the window. The next moment the dog must have dashed around the corner of the house and sprung upon him, for there was a fierce snarl, then the sound of a blow, and snarl, then the sound of a blow, and Once again I caught sight of his the wounded animal dashed into the room where we were, and crouched yelping by the chair of his master.

yeiping by the chair of his master.
With an oath the Commandant sprang
to his feet, caught up the fusee, rushed
out of the door, and seizing upon the
Indian, in an ungovernable fury beat
him about the head with the butt of

the musket.
"Monsieur de Bourgmont, have care; if you kill the Outawa you will care; if you kill the Outawa you will bring down upon the fort the vengeance of the tribe," I cried, laying hold of him and exerting my strength to pull him away. He was a big, burly man, so that the physical advantage was greatly in his favor, and the Indian having been unprepared for the attack having been unprepared for the attack was already stunned and tottering. I clung to De Bourgmont. In vair

I clung to De Bourgmont. In vain he strove to shake me off. He was trothing at the mouth when I disarmed him and thrust him back into the house The luckless Techeret had, however fallen senseless upon the ground.

By this time all the Outawas in the

village had got wind of the trouble and now gathered around their brother I called for water; I tried to make the Commandant some excuse for the Commandant.
"He did not know that our dwellings are ever open to our brothers of the forest." I said; "it is not so in Mon treal." I reminded them that Teche ret had injured the dog. In silence forest," they bent over the prostrate redman. They found him dead. They carried him away, and were still ominous silent.

The next day was one of those per fect days in June when Nature is at her loveliest. Not a cloud appeared in the sun-lit heavens; a balmy wind came sweeping up from the Lake of the Eries and rippled the river, which shone like pliant silver. The glac songs of the robin, the oriole, the blue-bird, and the meadow lark filled the air with melody. The verdant banks of the strait, the lawns of the King's Esplanade were far more beauteou their velvety green than the carpets of

Versailles.

At the early morning Mass in the church of "the good Ste. Anne" the choicest of the forest blossoms and of the garden blooms of the fort breathed forth their fragrance before the shrine

The little woodland sanctuary seemed never to me more peaceful. I missed indeed the clear, sweet voice of Barbe, who was wont to lead the chanting of the Indian girls, and the rich contralto of Therese. I missed the stately pre-sence of my brother Monsieur de Cadillac, whose raised chair stood vacant in the chancel, for De Bourgmont trouble not himself to come hither. The other officers were present, however, and the soldiers also, it being a matter of dis-

cipline.

There were now a number of ladies at the fort, for some of our young nobles had gone back to Quebec and these pious ladies had no need of

military command to enforce their attendance at the services in the Present too were a good number of settlers' wives, and the settlers themselves, come to ask a blessing upon

their fields. I saw as well many dark hued faces among the worshippers, though these belonged chiefly to squaws, Indian girls and children; the feather-crested warriors' heads sometimes seen about the door or thrust in at the windows, nding me of the bas reliefs of bronze had noted in the cathedral of Paris,

being to day absent.

The service was over, and the good missionary turned to pronounce a benediction upon his people. Was the gentle radiance that illumined his be nign countenance a reflection of the sunlight? Or was it rather as the glow of a flame shining through a lamp of alabaster, the shining forth of soul that has communed with God?

On this morning, at least, as I looked upon him, remarking the touch of time apon his thinning locks, which I remem bered as once so dark and luxuriant; the lines wrought by care and toil, by fastings and vigils upon his gaunt age—I bethought me that the story writ thereon was a record any man might reverence and envy. For what is there in all the world so beautiful as the record of a life well lived, the soul history of a man who has been faithful to his noblest ideals!

Homeward we went together, he and I, to the morning meal. How often since have I recalled every minute occurrence of that forenoon! His chat at table, grave over the subject of the Indian troubles, hopeful as he looked forward to the return of Sieur Cadillac, cheery as the sunshine, the song of birds, and the music of the river, the cheerfulness of a spirit whose tranquil depths were pure and sweet as the clear

waters of the strait.

After the simple breaking of our fast, the cure, taking his breviary, went ou into his garden, while I remained in-doors to indite a letter to La Mothe celling him that matters at the were not as he would have them, and urging him not to remain away a day longer than must needs be. The cour-eur de bois Sans Souci was to set out for Montreal within the week, and I was minaed to have my missive ready

to send by him.

Having writ the letter, all but the close, since I would fain leave it open until the last minute, to add the latest news, I prepared to go up to the bar-racks and set about my duties as amanu-enis of the Commandant.

As I stepped into the garden, Frere

enis of the Commandant.

As I stepped into the garden, Frere Constantin was standing among his flowers, looking down at them as one looks into the innocent faces of little children, with a tenderuess and love for their brightness and beauty; and talking to them with the naive simplic-

ity which I have noted more than once in those of high intellect and introspective nature.

Anon some three or four Indian boys put their unshorn heads in at the gate to peer at him. A moment after, cull among his floral treasures with ing among his floral treasures with a reckless generosity, he strode to the opening in the palisade, and put into the hands of the young redskins the gaudy blooms that pleased them best.

" Frere Constantin, Frere Constantin would you defraud Ste. Anne of her flowers?" I cried to him with a laugh; for well I knew he gave so much pains to the cultivation of the little parterre that there might ever be blooms

decoration of the church.

'I think the good Ste. Anne would have done the same herself; she loved all children for the Virgin's sake," he

answered for excuse.

"But you have even plucked the blossoms of the 'holy herb' (verbens), the flowers you have watched for days

the nowers you have watched for days in the hope that they would unfold for the coming of the Sunday."
"Yes, yes," he admitted, nodding absently. "You see, Normand, the Indian children like those scarlet blossoms heat." blossoms best. Frere Constantin," I said, shaking

a finger at him in affectionate raillery, to pleasure these beggarly savages you have robbed the altar of the Lord." He laughed, as a boy laughs who has been caught in some innocent dilemma. But his discomfiture was of short dura

"Well, well, Normand, it may that I have," he avowed contentedly; "since God grudges not His bounty, why should we? We pray for daily bread, but does He not grant us daily bread, but does He not grant us daily bread, but does He not grant us daily food for heart and eye as well? Why do the flowers fade so soon but that each day He may send down new beauty upon the earth? 'Tis a law of their growth; the more blooms you cull, the more the plant puts forth. It is only when the gardener is niggardly and clings avariciously to his floral wealth that it fails him. Nature is generous that it fails him. Nature is generous to prodigality. There is no miser upon he earth but man. If we have not ne the earth but man. It was the blooms of the 'holy herb,' for the Sun day, there will be fourfold the number betimes. The Lord will provide for His altar. Have you not noted in the forest that where one strong tree is cut down another presently begins to grow? Ever this will continue so long grow? Ever this will continue so long as the living roots remain in the

ground. Here the good Father bent over a patch of iris. "No need to ask the flower you fain would have as a favor for your coat," he said, plucking and reaching up to me two or three sprays of the delicate white fleur-de lis.

"I care to wear no other," I answered, fastening them over my " unless indeed it be a arbutus or a posie of violets.'

"But the arbutus and violets are gone," argued Frere Constantin.
"Yes, they are gone," I responded

with a sigh.

My friend regarded me with kindly with a solicitude; he knew that to me the violets and arbutus meant only Barbe. "For you they will come again, ormand, be not cast down," he said Normand

delicately. "They belong to the south; there is left to me now naught but the iris.
will wear only the fleur de lis, but
will wear it with pride," I rejoined.

Frere Constantin smiled and nodded to his flowers, as if confiding to them his gentle opinion of the unreasonable noss of human passion. "Yes, yes, my son, wear worthily the fleur-de-lis, at all hazards," he counselled; "it is a badge of honor, of patriotism. Yet in gilding the lily the Bourbons have too often forgotten its whiteness. Wear it, Normand, as the emblem of St. Louis, a knight without fear and without reproach."

"I, too, love the fleurs de-lis," he continued, thrusting a spray of the graceful blossoms into the bosom of his sontane. they are redolent of happy memories of New France and of the mother country beyond the seas. I would fain die with m upon my breast. And then, they mind me of my own land also. You know, the emblem of La Bella Firenze, of beautiful Florence, is the iris, too— not the pale fleur-de lis we have here, but the stately crimson iris from the

Levant. "Ah, Normand, give not your heart "Ah, Normand, give not your heart too much to vain regrets," he proceeded after a pause. "I, too, was young once, and the love of life and earthly happiness beat high in my breast." He broke off abruptly.

"Yes, my Father," I cried with ardor. "Full well I know that in your fair Land of Flowers you were the heir

fair Land of Flowers you were the heir of a princely race. A young cavalier of brilliant talents, versed in all the accomplishments of the time, you were from early boyhood betrothed to beautiful demoiselle, the daughter of family as distinguished as your own, and your future promised to be ideally happy," I went on, astonished at my own temerity. "I have heard how its brightness was swept away by the Black Death that passed over Florence, changing its palaces into pest houses, its laughter and gayety into lamenta tions, and leaving the city one vast tomb—how you awoke in your ancestral home to find that your parents were nome to find that your parents were fallen victims to the plague, your betrothed was become the bride of death. I have been told that in the sorrow which threatened your reason, there are before you at times, as through a mist, the saintly face of a venerable Recollet, more who, long before had Recollet monk who long before had charmed your boyish fancy and warmed your young heart to enthusiasm by a rehearsal of the wonderful experiences of the missionaries of St. Francis in the of the missionaries of St. Frances at the wilds of New France. And thus it came about that, seeking solace, you knocked at the gate of the Recollet monastery on the margin of the Arno, and were admitted among the breth-

"Ay, and there found peace and

ten years I labored in the monastery at Florence. Then I was sent to France, and from there I crossed the seas to Ville Marie. Of the rest you seas to Ville Marie. Of the rest you have personal knowledge. Verily, my son, I must be getting old to be thus garrulous. Here I have detaired you a rull half hour, when you would fain have gone to the Commandant."

"I am still early," said I, lightly; "Monsieur de Bourgmont will yet scarce have breakfasted. But I am keeping you from the pruning of your

keeping you from the pruning of your shruts and plants. In truth, my Father, you have made the wilderness to bloom as the rose,"
"Ay, ay! Given good soil, one can

with patient care cause the wildest spot to blossom into beauty," he rejoined. Again he was the humble Recollet, all other days and other lands forgotten for his present work here at the edge of

At the gate of the palisade, as I have said, surrounded the house, I was met by a horde of little redskins with hostile design upon the parterre of the mission

... Here is another swarm of the red pests," I called back to him; "best disperse them with a homily, as the saint of Assisi was wont to dismiss the wild birds of the woods, and then, I pray you, shut the gates, my friend, or better still, come to the fort. The Indians are evil-minded these times and, to judge from the howling echo the war songs chanted in their villages last night, from their gruesom preparations for taking the war path to remain here, at least unless protected by the paliceds."

He waved me a serene " au revoir,"

saying quietly:
Fear not, Normand, my life is as safe among the Indians as at the fort. The red men are my people also. My gate must remain open. They must be tree to come to me to-day of all others. Were I to go among them now and harangue them they would not listen to me. But when they see me here en gaged in the peaceful cultivation of the earth it may reassure them that safe among the Indians as at the earth it may reassure them that the French are peaceably inclined to

Thus I left the good Cure working among his flowers.

Ah, did I but dream what would be the outcome of the forenoon, how different would have been my course!

As I went my way, I encountered Sans Souci, and learned from him that the Outawas had already taken to the woods, but the warriors of the other

woods, but the warriors of the other tribes had not yet gone. At the barracks I spent the remainder of the morning in the preparation of the documents for Monsieur de Bourgmont. It was close on to noon when we at the fort heard an outery from the

At the behest of the Commandant some two or three of us mounted to the blockhouse over the prairie gate, and descried, fleeing across the meadows to the enclosure, some five or six Indian whom we recognized as Miamis, with a band of foes who could be none other

than Outawas in hot pursuit. With all haste we called the news to the officers and soldiers below, and De Bourgment ordered the guard to throw

pourgment ordered the guard to throw open the gate to the fugitives. Before the wretched Miamis could gain the security of the palisade, the pursuers fell upon them and killed all save one, a young brave who outstripped them in fleetness. Him we drew in, spent and despairing.

'The Outawas are slaying our people,'

he panted, and then fell to the ground fainting from exhaustion.

This alarm was scarce given when all the Miamis who were still in their village, men, women and children made direct for the refuge of our stronghold. The next moment all the Outawa warriors, having returned from the war-path, dashed out of the neighboring groves upon them.

Our Commandant gave an order, and ack, became more infuriated than be

ore. The house of Frere Constantin stood The house of Frere Constantin stood farther up the brow of the hill, a little apart from the fort. He had mentioned to me some two hours earlier that he intended to lay out some plots at the rear of the dwelling. He might not know of the wrath of the savages. "Frere Constantin! I must go to warn him"! I oried.

him," I cried.
"Impossible," exclaimed Dugue "the cure must shut himself up behind his palisade and there wait until this hurricane has swept by. It may destroy him; but no one can hope to reach him

"I must go," I reiterated, tearing myself from the grasp of the gallant officer, and knowing full well he would have said no word to deter me had not the exigency been indeed desperate.
"Monsieur de Guyon, the savag

nonsieur de Guyon, the savage hounds will run you down as they would a fox," seconded Jolicœur. You must needs be fleeter than an arrow, you must have the wings of the wind, to reach the house of the Recollet alive."

"I will go," I cried, breaking from them and deahing through a nestern

"I will go," I cried, breaking from them and dashing through a postern from which a by path led to the church and the cabin of the cure.

The spiked door closed again with a

The spiked door closed again with a thud, and, as I sped away, I heard the guard let the keavy bar fall into place.

I was locked out, and might find the gate of the palisade about the Recollet's nouse barred, after all. Of this only was I certain, I was alone on the prairie and could not hope to get across the space between the fort and the cabin of Frere Constantin without being per ceived by the maddened Ontawas, undismayed by the fate of those shot down, were coming on toward the settlement with the fury of a wind

storm.

Yet I must reach the Recollet, if pos sible, or at least get near enough to warn him, my friend, my more than brother, my father in affection, my hero, who doubtless knew nothing of the up-rising, for he was become hard of hear-ing of late, by reason of exposure to the rains during a missionary journey. Spurring my strength with the ardor of nter-The speed. But alas! all too soon a diaboli-For cal whoop announced that the blood-

thirsty savages had caught sight of me A moment after, with a fiendish yell, they were after me like a pack of fero-

A flight of arrows whizzed past or fell about me like the pelting of the winter's hall; I felt a stinging pain in my side but still, dazed and wounded, I stumbled on with only one thought-to reach and

on with only one thoughts save Frere Constantin. How little, at best, we can do for How little, at best, we can do for those whom we love! Gladly would I have given my life for him, yet every second I felt myself growing weaker.

Was it in vain that I cried out?

Was it possible that he whose defect

of hearing was scarce perceptible in ordinary converse, was leaf by this confusion and din of shrick

ing savages? There he appeared now in the garden. In God's name, why did he not bar the

Merciful Heaven! he was coming out.
Was it for my sake? Was I to be the
cause of his death, after all?—I, who
sought to warn him! Why did he come
running toward me? I could never gain
the palisade alive! The mind is fleet at such times. My senses were all upon the alert. A voice seemed to call in my ear that I could save him yet, either by letting myself be torn to pieces by the savages before his eyes or by falling upon the ground as if I were slain. The latter was no difficult role to enact, for latter was no difficult role to enact, for f was faint from my wound; if he saw are fall, thinking me dead, (and how could the life of any one be preserved against that rain of arrows!) he would bar the gate and gain for him self protection, at least for the time. more an arrow struck me; I could With a last shout to my no longer see. With a last shout to my friend to save himself, I cast my body

at upon the ground.

The foremost of the Indians were close upon me; I was sure that my final moment was come and they would have

my scalp.

But these demons passed me by; they were so insanely eager to wrech their fury upon the gentle cure. My God! had he barred the gate? With My this cry in my heart I lost conscious-ness; had the Indians who came after taken my scalp I would not have known, and would scarce have felt their to BE CONTINUED.

THE NURSE'S STRATAGEM. MEETING AND AN UNDERSTANDING

AFTER MANY YEARS. By A. M. Davies Ogden.

Nurse Humphreys was hardly what could be termed popular. Tall, hard some, in a dark, cold type of beauty, she was much admired, and the doctors all respected her clear, keen intel ligence and executive ability. But the patients regarded her with evident awe. No one urged her to come and sit for a moment by his bedside.

Nurse Humphreys herself regarded the patients as so many human machines be tended and cared for. It was her work to superintend the doing What more could be required of this. er? And then one day a tender help less little morsel of a child was carried into the ward, and Miss Humphreys experienced a strange sensation. blue eyes looked appealingly into hers; the thin little arms were extended, "Molly lonesome," murmured a baby voice. And Miss Humphreys, rather shamefacedly, bent and kissed the tiny

From that day a new life began for the nurse. All the pent up tenderness of years, all the starved affection of the an's heart, sternly repressed for so long, were unstintedly lavished upon the child. It was a bad case. Miss Humphreys flung herself with tireless energy into the battle with death. energy into the pattle with death.
Molly could not die; she must not die.
And Love won. The fatal crisis was
passed; the little life began to tighten
its hold on existence. Miss Humphreys rejoiced until one day came a sudden, most unwelcome thought. Molly was the Outawas were met by a sharp fire from the garrison; several were killed, but the band, instead of being turned well; Molly would not leave the hos well; Molly would not leave the hos pital and go home. Miss Humphreys started and tried to banish the thought. But it would not go. It pur-sued her, obsessed her, became a night-

Outside the big ward was a small Outside the big ward was a small room where Miss Humphreys, sometimes sat. Late one afternoon she was there, still haunted by the thought of Molly's departure. It seemed terribly near. How could she let Molly go back to that aunt—that narrow faced have and woman—from whom the hard eyed woman -from whom the child palpably strank upon the occa-sions of her rare visits? Was she unsions of her rare visits? Was she un-kind to the little thing? Miss Hum

hreys wondered. A sudden sense of discouragement possessed the nurse. Molly was nearly convalescent, yet to the doctors Miss Humphreys had dilated at length upon infavorable symptoms, inherent weak nesses, and this morning-this very morning—she had deliberately altered the temperature line on the patient's chart. That was unpardonable. She had fancied that the doctor had looked nad lancied that the doctor had looked at her rather oddly as he returned the chart. Did he suspect anything? Must she let her go—this child with Tom's name and with Tom's own blue eyes? Where had Molly found them? The aunt, a dry, uncommunicative per-The aunt, a dry, uncommunicative person, only said that the child's mother was dead. Molly babbled of a daddy almost always from home. The idea had once flashed across Miss Humphrey's mind that Tom himself might be this daddy, but she had dismissed the suggestion as too improbable. There doubtless thousands of Brennans.

It brought the man to her mind however. Tom? Where could he be? He had loved her once. Why had she let him go? Miss Humphreys looked about the plain little room, thought of the ward beyond. She had sent Tom away, had left her home, come to New York and entered the training school, worked, denied herself, suffered, in spired, sustained by no ignoble ambi-

Well, she had succeeded. She had achieved her goal. Was she not head nurse in this busy hospital ward? Again her eyes traveled around the dreary little room. Was this then what her ambition meant, a solitary woman growing old alone? Miss Hum

phreys, tired and depressed, knew that she was morbid; sought to shake it off, but the feeling was too strong for her. The reaction from the years of her. The reaction from the years of effort had set in, and all at once a wave of heartsickness seemed to subnerge her in its depths, forcing the maccustomed tears to her dark eyes. Miss Humphreys uttered a little sob. Was what she had done worth the sacrifices demanded? Did life hold no

more than this?
The sound of voices outside the door roused her. The doctor was speaking.
"So I thought it best to send for you yourself and explain matters," he was saying. "She is one of our best was saying. "She is one of our best nurses and has worked night and day to save your child. Indeed, that the child lived at all is largely due to her untiring vigilance. But there is no reason now why Molly should not leave the hospital. It sometimes happens however, that a nurse takes a fancy to a patient and tries to keep him overime. Therefore I preferred that you time. Therefore I preferred that you yourself should come and remove Molly. I would not wish to hurt Miss Humphrey's feelings," he added kindly, for he was a humane man and could sympathize with the duliness of the nurse's life. "We all think so much of Miss Humphreys"."

of Miss Humphreys."

"Miss Humphreys," repeated the man. And at the voice the woman started and clasped ber hands over her heart. "Miss Humphreys you say?

Could—could I see her?"

The doctor considered a moment. "I hardly think that she is on duty now," he said slowly. "Oh," with a sudden recollection, "she often sits in that little room. Possibly she may be there

As Brennan entered she sprang up, and for a moment they both stared in and for a moment they both stared in silence, the woman struggling to con-trol her uncertain breathing. The man started forward. "Mar-garet!" he cried. Miss Humphreys

nodded.

"Yes, it is I," she answered, trying to speak in a commonplace manner.

'I belong to this hospital.' But he did not seem to hear her. "Margaret, oh, Margaret!" he re-peated below his breath. She was far

more lovely than he had ever seen her. with that new, softened expression, the tear drops still clinging to her long black lashes. She lifted her head. "So you have come to take Molly away," she said simply. The man started. He had quite forgotten the

"Why-she cannot stay here—the

doctor says she is quite well," he stammered confusedly. "He said"—
"Yes, I know," responded Miss
Humpbreys. "She is quite well."
She was staring straight ahead, her
dark eyes filled with a blank, unseeing
look. He would go away again. Molly He would go away again. Molly go away. What was there left look. would go away. What was there left for her? The doctor knew what she had done. She might have to leave the hospital. But she did not care about that. Brennan took a step for-

" Margaret," he cried ; "oh, Margaret, why did you send me from you?"
There was a whole lifetime of pain and yearning in the man's voice, and Miss Humphreys' heart gave a sudden throb. He had not entirely forgotten her then The image of that other woman had

not entirely obliterated her cwn.
"I-I den't know," she faltered,
feeling like a silly school girl. Her usual calm self-possession was gone. The doctors would not have recognized

The doctors would not their cool capable nurse.

"You—don't—know?" echoed Brennan. A sudden well known gleam han. A sudden well known gleam wight wight wight wight. sprang to the blue eyes. "You—don't
—know," he repeated. "Then—might
there be a chance for me after all?"
he asked squarely. Miss Humphreys sobbing had sunk into a chair. The man bent over and with soft fingers reverently touched the shining hair.

loved my wife," he said,
"She was a dear, sweet soul. loyally. "She was a dear, sweet soul.
But you were my first love and I could
But you have saved never quite forget. You have saved Molly for me," he added unsteadily, "but she needs you still—we both need you. Won't you come and make us happy, sweetheart !" a sudden intensity deepening the strong voice.
"Won't you, dear?"
And Miss Humphreys whispered

BECOMES A CHINAMAN

CATHOLIC MISSIONARY TO CHINA THROWS IN HIS LOT WITH HIS PEOPLE.

Writing on the recent "anti-Christian outbreak in China," a correspondent of the London Catholic Times thus notes some difference between Catholic and non Catholic missionaries

in that region of the world:
"The Catholic missionary to China becomes a Chinaman and never dreams of a comfortable retirement in Europe. As a rule he lives far away from the treaty ports, and no gunboat can come treaty ports, and no gunboat can come to his protection. In time of trouble he sticks to his post, and throws in his lot with his people. They are ready to die with him and for the faith he has taught them, as so many native Catholics did during the Boxer rising, when an act of apostasy would have saved

"I know that among the Protestant missicnaries there are many devoted men, but I know also that hampered with wives and children many among with wives and children measures them, even though they themselves might take risks, are afraid to imperi the lives of their families and to expose to the horrors of a Chinese rising. A friend of mine, an officer of a steamer on the Yangtse river, wrote to me during the Boxer outbreak words of flerce contempt for the American Pro-testant missionaries who crowded his steamer as she went away down the river, and he added words of praise for the Catholic missionaries, who no more dreamed of flight than our officers on the Northwest frontier of India think of guing away to Labore or Kurrachee of going away to Lahore or Kurrachee when the tribesmen are up in arms along the border. 'These men are off,' he said, 'just when their people need them most. The Catholics are standing their ground.'" standing their ground.

If you find truth and love in thyself thou shalt be able to find them also in the lives of thy fellows. GENERA DEVOTI The we once did. ance by dishonor. cusations century Excited of many

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GENERAL INTENTION FOR MAY.

DEVOTION TO THE BLESSED VIRGIN. The world outside of the Catholic church does not look on Mary as it once did. Formerly it accused Catholies of showing her too much honor, and it endeavored to restore the balance by coming to the very verge of dishonor. To day there are fewer ac-cusations against us and more respect for her. The causes of this change are not far to seek. The echoes of the great religious wars of the sixteenth century are grafually ceasing.
Excited and inflamed passions are
growing cool. It is only the veterans
of many battles, to whom fighting has
become a habit and weapons almost as become a nabit and weapons atmost as necessary as wearing apparel, that still cherish the keen feelings which have lost their edge in newer recruits. A Protestant and a Catholic may now A Protestant and a Catholic may now meet and talk as friends, may discuss religious topics as friends and finish the discussion without conviction perhaps, yet without conflict; they are still iriends. We believe we Catholics have friends. We believe we Catholies have profited most by this improved condition of affairs. The truth has fewer obstacles in its way to its only destination, the human mind. With prejudice therefore, and excited passions removed from its path, the truth about Mary and what Catholics believe about her and their practice in regard to her, has been going steadily into Protestant minds.

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EOPLE.

Art has shown itself the ally of Art has shown itself the ally of truth, and has helped to win a greater respect for Mary. Thanks to the painters of Italy and their imitators, the Madonna has been a favorite subject for brush and canvas. Thanks to the photographers. the photographers, engravers, and printers, the country has been filled with copies of the great Madonnas. Mary has come into many a home and graced many a wall that without the plan of art would not have known or help of art would not have known or felt her presence. The respect that has come in this way to our mother is has come in this way to our mother is not indeed remarkable as yet for its extent or its fervor. It is respect for motherhood, not yet respect for divine motherhood; it is respect for the Mother of Christ, not yet for the Mother of God. It is something, how ever, and it is the promise of some thing better. The minds of all are opened to Mary. If art has ushered her in, it is for us by prayer and explanation and increased devotion to see to it that religion keeps her in the

to it that religion keeps her in the place she has gained.

The title Mother of Grace is no dcubt startling and perhaps sound strange to some Catholic ears. How early it appeared in the church cannot be stated exactly, but it was the natural expression of the earliest description of Mary's place in the plan of God. Nothing is more common among the Fathers of the church than the contrast drawn between Mary and Eve. St. Paul had opposed Christ and Adam in striking terms. "It by one man's offence death reigned through one; offence death reigned through one; much more they who receive abundance of grace and of the gift and of justice, shall reign in life through one Jesus Christ. Therefore as by the offence of one unto all men to condemnation: so also by the justice of one, unto all men to justification of life. For as the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made justificant. (Rom. V. 17.21.) The second century saw St. Iraenus contrasting Mary and

saw St. Iraenus contrasting Mary and Eve. What was more natural than to say that as Eve was the mother of sin, Mary was the Mother of grace. In his contrast, it is true, St Irerænus does not use this term, but he uses words afterwards quoted by St. Augustine, which are its equivalent. "As the race of man was bound in the chains of

which are its equivalent. "As the race of man was bound in the chains of death by a woman, by a woman it was loosed from them". Eve was the enslaver; Mary was the liberator, not indeed by her own strength, but by the strength of God, for it is the power of grace that breaks the shackles of sin.

Even if the title were new, the fact that it expresses is old and well established. In the litany of Loretto, after the words "Mother of Christ," come those others, "Mother of Divine Grace." The titles belong to each other; they cannot be separated. If Mary is the Mother of Christ. The Divine Maternity is the source of all Mary's grandeur; it is the foundation of all her titles. Christ alone saved us; He alone merited by His death all the grace that has ever come from the hands of God. "For there is one God." the grace that has ever come from the hands of God. "For there is one God, hands of God. "For there is one God, and one mediator of God and men, the man Christ Jesus" (Trim. II. 5.) How then can Mary be called the Mother of Grace? Has she any part in the Incarnation? We know she has. Christ might have some to care discretize the character. We know she has. Unrist might have come to earth directly. He chose to come through a creature! He wished to have a Mother. Mary's share consisted in preparing herself under God's hands for that high honor. She made herself attest among women for that dignity, and even merited in the wider sense of the word, to be the Mother of sense of the word, to be the Mother of Christ. Morestill. It was God's will to make the Incarnation depend on her free consent. She deliberately and freely accepted the will of God. Further, she was joined with Jesus in His life of suffering. The sword was to pierce her breast, She was to stand by the cross of her Son and unite with

Him, as far as she could, in the great offering she was making there.

Such was Mary's share in the fact and the accomplishment of our redemption. She has her share in the applica tion of its fruits. As Christ redeemed her with her help, so it is His good pleasure to sanctify us through her help. pleasure to sanctify us through her help. God grants His grace, directly, it is true, but also through the intercession of His saints, and most of all through Mary. She is our mother because Christ is our redemption, because of the share in our redemption, because of the share in our redemption, because Christ made her such from the cross. Therefore she loves us with the depth and earnestness of a mother's love. Mary is holy, the toliest of God's creatures, full of grace, most pleasing in His sight, His first earthly home and one worthy of Him. If Mary loves us, she worthy of Him. If Mary loves us, she worthy of Him. If she pra's for us, God will hear her for her holiness. It God hears her, the grace will fall like

the dew upon our souls. Mary is the Mother of Grace because she brings us grace. Christ, then, emits the light; Mary transmits it. He is the source and tountain head of grace; she is the channel. He is the Master! she, the instrument. He is the Lord; she is His almoner. He is the King by right of conquest; she is the Queen Mother who

gave Him birth and stands by His throne. Christ is God, and Mary is His mother. Against the background of creatures Mary is resplendent with beauty; in the presence of her Son and her God she is a star lost in the day-light. light.
Catholics do not think less of Christ Catholics do not think less of Christ because they bonor Mary. They think more of Him precisely because they think more of her. Consider the won ders of one beam of the sun. In it are light and heat and energy; in it are healing powers and the force by which

photographs are taken; in it are all the tints of the rainbow, all the variety and beauty of coloring that enrich the whole world. Do I detract from the glory of the sun because I find so much wealth in one beam? Rather, do I not enhance that glory the more I discover enhance that giory the more I discover to admire and praise in so small a fraction of its magnificent splendor? If Mary is the brightest beam that flashed from the Orient on high, her purity, her lustre, her wealth of beauty lead us and our admiration back to the path along which they came to their

golden source, the infinite beauty and goodness of God.; and Devotion to Mary, Mother of Grace, will mean the practical recognition of Mary's place in the plans of God. The power of intercession equals the power of love and holiness in the intercessor. It is love that produces the prayer; this glorious title will cause us to have recourse to her, to recognize her power and to invoke her assistance. In what particular way we of to-day are to in voke her, for what special graces we are to ask her intercession, we can best understand by some of the scenes of her life. As the Mother of Grace there is no lavor in her Son's keeping that she may not obtain for us, but that she may not obtain for us, but her life will suggest a few graces that will meet the needs of our time.

An angel visited Nazareth, announcing the Incarnation. There Mary brought to earth the greatest grace she brought to earth the greatest grace size of could bring to us, Christ Himself. Our day has need of the same grace. The Pope has asked the world to renew all things in Christ, and as a preparation for that we must renew ourselves in Christ. "Mother of Grace, whose word brought Christ to, earth, bring

in Christ. "Mother of Grace, whose word brought Christ to earth, bring Him into our souls, bring Him to the souls of men!"

Mary, in the joy of the Incarnation, with the song of her thanksgiving taking words in her heart, visited her cousin, Elizabett. The sound of her voice had brought God from heaven; the sound of her voice came to the cars. the sound of her voice came to the ears of John the Baptist, as yet unborn, sanctifying him and consecrating him, we may say, to the life work to which God had assigned him, obtaining for him the grace of faithfulness to duty.
The world of to day is unfaithful.
"Mary, Mother of Grace, who brought to John the grace of sanctification and fidelity to duty, bring us the same grace!"

Jesus at Bethlehem was born of Mary, ficeding the world with the good tid

ings of great joy that was to be to all the people, filling the hearts of men with the sweet blessing of peace. with the sweet blessing of peace. The wild, disturbing spirit of unrest and discontent is abroad and everywhere. "Mary, Mother of Grace, who brought us the Prince of Peace, bring us the grace of contented hearts!"

"There was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus was also invited."

His fortitude, she with a like fortitude was standing on the side of Christ against the forces of sorrow and suffering and persecution. The world has grown weak. It shrinks from the cross. It is sensual. Mary Mother of Grace, who gave us the example of fortitude in standing by the cross, bring us the grace of fortitude and bravery.

After Jesus ascended to heaven, the

After Jesus ascended to heaven, the apostles and disciples "went into an upper room, where all were persevering in prayer with the women and Mary, the mother of Jesus." Thus Mary, the mother of Jesus." Thus early in the history of the church Mary is singled out for especial mention. She was prominent in that holy gather ing where the followers of Christ awaited the coming of the power of the Holy Ghost. "They were all together in one place, and there appeared to them parted tongues, as is were, of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost." It was not the first time that the power of the Holy Ghost had descended upon Mary, and, speaking in our human way, we may speaking in our human way, we may believe that the Spirit of love either hastened His coming or at least came with greater joy where His holy spouse abode. The world needs another and immediate Pentecost; it needs the spirit of love. There never was more talk than now about the brotherhood of

it, bring that Spirit of love into this selfish world and flood it with the light and charity of God!" -- Messenger of the Sacred Heart.

CHRISTIAN UNITY

ALL SIGNS POINT TO GREATER AMITY

ALL SIGNS POINT TO GREATER AMITY AMONG CHRISTIAN BODIES.

The Rev. Morgan M. Sheedy of Altoona, Pa, is one of the scholarly men of the church whose words on any subject are always worthy of attention and consideration. In the course of a recent sermon in St. John's church, Altoona, of which he is pastor, he took for his theme the timely one of "Christian Urity." The text was: "One Lord, one faith, one baptism, one God, and Father of all." (St. Paul, Eph., iv. 5)

began by telling a conversation He he had a little over two years ago with one of the most scholarly and earnest of American ecclesiastics on board an Arlantic liner on this subject. He was a man who had evidently thought long and deeply on religious matters. He seemed thoroughly to understand presest conditions and tendencies in the religious world. In the course of the

every sincere believer prays for-Christian unity; it will come and will be one of the greatest triumphs of the

religious world around us. Outside the Catholic church there is to day a re casting of the old lines, creeds are being revised and restated, what is harsh in them is being pruned down or cast aside: there is a broader and do business together, be good neigh-bors, even the best of friends, while

Christian unity. Sincere Christians will not much longer endure to see the mystical Body of Christ hacked and

mystical Body of Christ hacked and torn asunder by conflicting sects. Christians overwhere are growing tired of dissensions. They want peace. In the assemblies of the different denominations held during the last few years the subject of re union has been warmly discussed. Kindred religious bodies have made overtures to re unite. These are healthy signs of that better understanding of what religion means and plainly indicate the drift toward that unity of faith for which the dying

that unity of faith for which the dying Saviour prayed. May we not hope that our twentieth century will witness the reunion of Christendom? It is a con summation devoutly to be wished. Besides the scandal of a divided

Christianity it is now generally recog-nized that the existence of so many religious bodie, is a shameful waste of money and effort. The children of this world are wiser than the children of immense gains, better results, larger dividends on the investments are thus obtained.

One thing is quite certain: proofs abound that we have entered upon an era of a better feeling and a more toler era of a better feeling and a more toler ant and Christian spirit among Christians. Everywhere it is recognized that the chief obstacle to the progress of the Gospel and the conversion of the of the Gospel and the conversion of the Christians.

Accordingly from many quarters to-day are heard sweet sounds set to music of heaven, that tell of this universal desire for unity and peace. That desire finds expression in the tone of the dethe heads of various Protestant educa-tional institutions to representative Catholic elergymen to explain some points of Catholic doctrine; in the suc-cess of missions to non Catholics.

cess of missions to non Catholics.

Those are plain signs that religious strife and discussions are rapidly passing away and that we are nearing Christian unity. The God of the Caristian is a God of peace, and not dissension. And the churches of our day are coming to see the pressing need of the reunion of Christendom and are praying that they may be one as Christ and that 'they may be one as Christ and the Father are one."

The thing that must be reckoned with by Catholics, if we are to justify our appeal to non-Catholics is, a public spirit that is apt to test the profession of a religious conscience, and to brand as sentimental cant or make believe whatever assumes the air of morality or whatever assumes the air of morarty or religion without having either the qual-ity or influence of true virtue, whether it be natural or supernatural. Good example, first of all, therefore; methods that fit the time; less boasting

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conversation be said very impressively:
"This twentieth century will see what you and I hope for, and what

His words made a profound impres-

His words made a profound impression upon me, for they echoed my own thoughts and desires, as, indeed, they do those of all earnest Christians.

What were the grounds upon which this good man based his hopes and fore cast? Is the religious trend of our times in the direction of Christian unity? It is quite evident that profound changes are taking place in the religious world around us. Outside the more tolerant spirit among professing Christians: a spirit of brotherhood and charity unknown even a generation ago, now exists; men no longer "are hat ing one another for the love of God;" the Pope is nowhere to day looked upon as "the man of sin;" it is found that Catholics and non Catholics can

bors, even the best of friends, white they differ on matters of religious be lief.

These are signs that point in the right direction. They indicate that the drift is toward a clearer understanding of what our Christianity really means. With this fuller understanding will come an urgent demand for Christian unity. Sincere Christians

light. To day we have great business combinations, because it is found that

nominational press and pulpit; in the action of various church bodies looking to Christian union; in the earnest discussions of the subject carried on in conference and synods; in the co-opera-tion of Catholies and non-Catholics in temperance, sound politics and charitable and civic work; in the cordial invitation extended from time to time by the heads of various Protestant educa-

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ist body, who has written to His Grace to express his gratitude for the senti-

"When," writes the N gro Bishop,
"such men as Rev. Thomas Dixon,
Governor Vardaman of Mississippi;
Governor Davis, of Arkansas, and
Senator Tillman, of South Carolina, are
making strenuous efforts to convince

the world of the unworthiness of the

Negro and his inability to accept and appreciate a higher civilization, your plea to an audience of ten thousand for justice and fair treatment to him came

to my ear as a cooling spring to a thirsty soul. We have been waiting patiently for some time for one of the

throw a new lustre upon the star of hope held out by President Roosevelt.

good you are doing along the lines above indicated, and on behalf of a grateful people I thank you."

"Eternity alone will make known the

ments he expressed.

Chicago, Illinois, U. S. A.

lics, whether hereditary or convert, is A NEGRO METHODIST BISHOP TO not criticism, offensive patronage, in sistent argument, but charity, zeal, sympathy, and above all prayer. If we have any care for the honor of God and In Archbishop Ireland's recent speech in Kansas City, to an audience of ten thousand, His wrace made an elequent eli neing of our fellow men surely nothing is so well worth working for olea for justice to the Negro, contend ing that the solution of the Negro problem lies along the lines of charity praying for as Christian unity. Think how quickly the whole world would be won for Christ if the five hun and patience both on the part of the and fifty million who profess the sian name were facing under one white man and on the part of the black Among the Archbishop's hearers was Bishop Abraham Grant, of the Methoder the conquest of those still more rous millions who, to our sorrow hame, are still in darkness and the

w of death! us then work and pray for Chris unity through undiminished faith. in the sweetness of charity unfeigned, through whole hearted obedience, through entire submission to the voice of the great Shepherd of souls Wno said:
"They shall bear My voice; and there shall be one fold and one Shepherd."

and

A GOOD CONSCIENCE THE BEST LAW.

In these days of qu bbling and legal technicalities, we hear much about laws not covering this or that form of theft and hence there is a clamor for more legislation. We have a law—the seve th commandment, "Thou shalt not stal!"—which needs no supplement, as it forbids every species of dishonesty. It is not the framing of new patiently for some time for one of the great men of our country, with national influence, to rise in the majesty of his manbood in the defense of a helpless people and simply state the facts with reference to this contingent of Americans, give counsel and advice and throw a new lustre upon the star of home held out hy President, Rossyvalt. honesty. It is not the framing of new laws, but the observance of old ones in a conscientious manner, that is the necessity of the hour. Christian con science is the great requirement, as conscience is the light of every path and purpose, public and private; and if there be not conscience, all the acts of parliament in the world will not make the world better. Statutes of the make the world better. State and truly observed only by conscientious men, for statutes have a force simply because statutes have a force simply because they are a sequence of the great law of God. Moral laws are observed because of Religion, for Religion is the parent, not the child, of morality. Unless a man believes in God, he does not really believe in himself or in his cap-phility to be good. Unless a man been ability to be good. Unless a man keep God's law, he will not keep any law calcod s law, ne will not keep any law cal-culated for the betterment of himself or society. He may, from policy, or from fear, not break the law; but this is not true observance. The biggest rogues have never been handculfed; rogues have never been nancement, they escape the court and deem this success, so why should infidelity consider any law further than its penal consequences? Unless the great law of God is in the hearts of men, no law will reach there. It it be, no other

at he command of fostering honesty in of the Gespei and the conversions among world is the evidence of divisions among Christians.

Accordingly from many quarters to-will have less need of statutory law for will have less need of statutory law for which we have law for which we have law for which we hav specific purposes .- Catholic Union and Times.

> As our Lord instituted the sacramen s for the sanctification of our souls, are not they gressly ungrateful who do not avail themselves of these channels of great graces?

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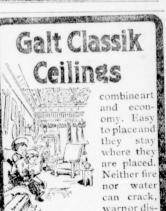
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LONDON, SATURDAY, MAY 5, 1906.

A GOLDEN JUBILEE.

Half a century of religious life What food for reflection is here! Just fifty years ago a maiden with the bright world spread out before her-with every advantage that education and position could give - renounced all and chose the better part. To her mind nothing in the world's doings was so bright, so beautiful, so ennobling as Charitysweet Charity, robed in the love of God. This holy work became her ideal, her glory, her one thought, after the worship of her Maker. Such was Rev. Mother Ignatia, Religious of the Order of St. Joseph, who has just celebrated her Golden Jubilee at Mount St. Joseph, London. From the time of the entrance of Mother Ignatia to the Religious life up to the present day it would take a goodly volume to recount the splendid works of charity of which she has been the author. Under the guidance and encouragement of her Bishop, radiating from the Episcopal city into almost every parish in the diocese, her works of charity have been spread out; and not only has she been the author of many works of beneficence, but has likewise paid marked attention to the matter of educating the young. In many parishes of the diocese, notably in the cathedral city, the schools taught by the Sisters of St. Joseph have attained the very highest standard. The pupils coming from these schools have proved beyond ques tion that the old cry of the inferiority of the Separate schools is but a myth. The property acquired in London by Rev. Mother Ignatia for charitable purposes will for generations to come be a monument of her prudence and energy. It would be but the simple truth to state that in no other city can be found more substantial and spacious buildings than Mount St. Joseph-the Mother House-the House of Providence for the orphans and the aged, and St. Joseph's Hospital for the care of the sick, the latter being one of the best equipped hospitals in the Pro-

vince. To Mother Ignatia we offer our hearty congratulations. She was never fond of the lime light of publicity or praise, and she may not be pleased at this newspaper reference. We feel, however, that the blessed fruits of her long life should be scattered broadcast as an example to others; and when young girls make choice of a vocation, and decide that for them the religious life is nearest their heart, they would do well to study the life-work of this gentle, this kind, this unassuming Religieuse—whose presence was always as a balm to the poor, the suffering and afflicted-the one whose smile came as a sunbeam to hearts laden with sorrow e whose hand was extended in help and whose sweet counsel went out to the orphan on all occasions. May she be given many years more to be with us-many years more to enjoy the esteem of her Bishop, the priests and the people of the diocese of Londonmany years more to be the wise counsellor of her associates in the great works of charity, which, under her fostering care, have sprung from infancy to sturdy maturity-many years more to call up memories of a life well spent: and, as the autumn of her life approaches, surely she may well entertain the hope that her great love and her great work for her dear Redeemer, in the persons of His suffering little ones, will give her a high place in the Eternal Home.

THE LESSON OF THE CATAS TROPHE.

The terrible catastrophe which has overwhelmed the city of San Francisco has called forth the charity and sympathy of the whole civilized world. Three fourths of the city has been destroyed partly by the earthquake, but the greater part by the fires which broke out in numerous places as a result of the earthquake shocks. By the overthrow of the buildings, the gas mains were broken and gas came forth in vast jets, which, taking fire, completed the ruin which was begun by the shak ing of the earth during the earthquake.

But San Francisco alone has no suffered. Other cities and towns throughout the State of California have also felt the shocks and have experienced the loss of life and property,

though not to the same extent. San Francisco is said to have been the gayest and most pleasure-seeking city in America, but it has become of a sudden the most desolate. Its population was over four hundred thousand. Three fourths of these have been rendered homeless, and have taken refuge in the parks. Martial law was proclaimed owing to the necessity of our fortitude and submission to His

reserving order, the troops were brought in from the other cities, and General Funston was placed in com mand. In accordance with orders given, attempting looters were shot down by the troops, who also undertook the work of distributing food. These measures have restored order, and it is now said that attempts at looting have almost if not entirely ceased.

The number of dead was reported in the first instance to be enormous, as it was then supposed they would reach to between three and five thousand. It is now believed that the number will not exceed four hundred, and the Superintendent of the Mint, Mr. Frank A. Leach, after a careful investigation by means of the men under his control, even says that they will not exceed three hundred.

Water could not be obtained while the fire raged, and the fire companies had to resort to dynamite to prevent its spreading, the water mains having been broken by the shocks.

Relief poured in from all quarters in he form of money, food, clothing, blankets, etc., and if the weather had continued fine, those who had taken refuge in the parks would have been rendered comparatively comfortable, out on Sunday a chilling rain began to fall, and the imperfect shelter of leaky and hurriedly erected tents could not keep the rain from drenching the crowds. Women and children were, of course, the chief sufferers from this cause.

President Roosevelt announced that oreign contributions are not desired for the relief of the sufferers. Never theless foreign contributions have been freely offered, and the President of the Relief Committee has publicly stated that offerings from any quarter will be thankfully accepted without reference to the President's statement. The Federal government has given \$1,000, 000 to the relief fund and it is expected that this will be raised to \$2,-500,000. The Canadian Parliament unanimously voted \$100,000, and even gay Paris is devising means to send a suitable subscription. Altogether, up to Sunday last, the relief subscriptions had passed the sum of \$10,500,000, and it is certain that all danger of famine among the sufferers has passed a way.

When a calamity like this occurs ome people are apt to think that God's Providence is at fault in permitting the good and the wicked to suffer alike in such convulsions of nature, and they complain of the injustice of that Pro vidence which does not save the good, at least, from such catastrophes.

Those who reason in this waywe may rather say those who are thus swayed by their feelings more than by solid reasoning—overlook the fact that there is a future life in which the apparent and transient discrepancies of the present life will be rectified, and all men will see clearly the justice of God in all His acts.

Holy Scripture explains this c'early. Death is not in the original plan of God but "by the envy of the devil death came into the world." (Wisdom 11, 24.)

ing with themselves, but not right, the time of our life is short and tedious; and in the end of man there is no remedy... for we are born of no thing; and after this we shall be as if we had not been... Our life shall wicked . . have said, rea we had not been... Our life shall pass away as the trace of a cloud and shall be dispersed as a mist, which is driven away by the beams of the sun and overpowered with the . . . Come, therefore, and let us enjoy the things that are present . Let us fill ourselves with costly wine, let us crown ourselves with roses before they be withered, let none of us go

without his part in luxury, let us oppres the poor just man. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness: and he preferreth the latter end of the just and glorifieth that he hath God for hi Father . . . etc. These things they thought, and were deceived; for their own malice blinded them, and they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honor of holy souls. But the souls of the just are in the hand of God, and the torment of death shall not touch them. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of Himthem, and found them worthy of Him-self. The just shall shine. They shall judge nations, and rule over people; and their Lord shall reign for ever. They that are faithful in love shall rest in Him; for grace and peace is to His

O how beautiful is the chaste gen eration with glory; for the memory thereof is immortal. The wrecked shall ee him and despise him; but the Lord shall laugh them to scorn. They shall come with fear at the thought of their sins; and their iniquities shall stand against them to convict them."
ridged from Wisdom i-iv.)

From this also it follows that it is an error to suppose that the catastrophe of San Francisco, or that of Vesuviusby both of which many lives were lost and millions of dollars worth of prop erty destroyed-is necessarily a punish ment for wickedness. God does indeed. at times send afflictions in punishment of sin, but He sends them also to try

will, that through our obedience to His

law our reward may be increased. Thus when a man who had been blind rom his birth passed by Oar Lord and His disciples, and the disciples asked : Rabbi, who hath sinned, this man or his parents, that he should be born blind ?" Christ answered: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." (St. John ix.

We must bear in mind that temporal death is the ending of all human life, except when a special miraculous intervention changes this order by God's will in particular instances.

Whether death comes to individuals scattered over a wide area, and is scarcely noticed in any one locality, or thousands are carried off suddenly by some general (temporal calanity, general law is being fulfilled, and this is the case in the eruptions of Vesuvius, and the earthquakes in California which have caused so much physical destruction and suffering.

From such events we must draw the esson that we should be always prepared for death, of whose approach we may, indeed, have warning in the form of a protracted illness: but which may come suddenly and unexpectedly, through war or pestilence, through the malice of men, or our own negligence, through floods or tornadoes, or by some other means. At all times we must be ready to meet death which may call upon us at any moment to render an account of our stewardship. We may await that call with sub nission and confidence if we lead a life of virtue in bedience to the law of God.

THE SCHOOL QUESTION IN ENG LAND.

A despatch from London, England, dated April 26th, states that the Catholic Bishops have published a joint declaration against the Education Bill which has been introduced by Mr. Bir rel, as being fundamentally unjust in giving the local authorities control of religious teaching, and making possible the confiscation or diversion of endow

The Catholic schools of England were built by the Catholic people with out aid from the government for Catholic children, and in the beginning they received no aid even for mainenance from the government. Under nore recent legislation aid was given to them on a similar basis to the aid extend ed to Anglican and Methodist Voluntary schools, but with the condition annexed that they should admit any children where parents should make application for their admission, unless the number of children already on the roll exceed the certified accommodation of the

This provision of the law led to the flooding of the Catholic schools by Protestant children; and then the Rev. Dr. Clifford, the leader of the non Conformist Passive Resistance Movement, made the fact a pretext for attacking the Catholic schools as having been instituted for proselytizing pur-

Being interviewed by a representative of the London Morning Chronicle, the doctor said:

"The Roman Catholics allege that they built their schools for themselves. How comes it about that the percentage then comes it about the comes it about the comes of Protestant children attending Roman Catholic schools in London is higher than a third? There may be higher than a third? good ground for suspicion."

It is not certain that the rev. doctor's figures are accurate, but it is admitted that there is a considerable Protestant attendance at the Catholic schools. The Catholic Board of Education explain that they do not want Protestant children, and therefore their aim is not proselytism. But the law forces them to admit such children if their parents apply, and they do frequently apply, sometimes filling up the vacant places to the exclusion of Catholic children in the locality.

The insinuation of Dr. Clifford called forth from the Right Rev. Mgr. Brown the Vicar General of Southwark, the part of London immediately south of the Thames, in the very heart of the city, the following declaration, which was published in the Catholic Herald:

"The suggestion that the schools were built with the view of attracting non Catholic children as well as pro viding for the Catholic wants of the neighborhood, is grossly unjust; and neignborhood, is grossly unjust; and Catholic managers have sometimes fourd themselves unable to admit Cath olic children because non-Catholics swooped down on the vacant places in swooped down on the vacant party that Dr. Clifford is not prepared to give other people credit for at least as honorable and honest motives as those he pos-

The new Education Bill proposed by Mr. Birrell has roused the whole Catholic body of England to insist upon full justice, which means that Catholic children shall be educated in Catholic schools. Numerous meetings have been held which have passed vigorous resolutions to this effect, and strong though the Liberal government is in the sweeping majority which it obtained at the

recent elections, it can scarcely afford to set at defiance the desires of more than one-half of the population of the nation to give their children a religious education; for in this determination Anglicans and Catholics are equally

The resolutions passed at one of the Catholic meetings will suffice to show the spirit with which Catholics demand that they shall not be deprived of the privilege which the passive resisters wish to claim exclusively for themselves, namely, to educate their children in the manner which accords with their own religious convictions. We can scarcely doubt that the Catholic parents will gain the justice they de mand from the Liberal government.

At a meeting held at Ilford the chairman impressed upon the gathering the necessity of speaking in no uncer tain voice in demanding fair treatment After several speakers had expressed their views it was unanimously resolved: "That Catholics cannot conscien

tiously accept any legislation which does not provide Catholic teachers for Catholic children in Catholic schools during all hours of the school day, who shall give definite religious instruc shall give definite religious interesting the control during school hours; which gives only permissory powers to the local authorities to appoint such teachers in authorities to appoint such teachers in a problem. the Catholic character of Catholic schools; which would impair the de nominational character Catholic schools; which would weake training colleges; or which would pre vent Catholics from enlarging their ex isting or supplying new schools where the needs of the Catholic population

Resolutions to the same effect were passed at meetings in other localities, and it would seem that the Government can scarcely resist such reasonable de mands-demands which inflict injustice to no one, but are absolutely necessary for the full liberty of Catholic education for Catholic children.

THE POPE'S PRIMACY.

Reader, of Toronto, writes as follows To the editor of the CATHOLIC RECORD St. Augustine in his earlier writings taught that St. Peter is a rock, but he afterwards gave up that view, and held that Christ is the rock. His words are: I said in a certain place of the apostle

St. Peter, that upon him as upon the rock, the church was founded but I know that afterwards I most often expounded that saying of our Lord Thou art Peter, and upon this rock Thou art reter, and upon this rock I will build My church,' as meaning upon Him whom Peter confessed, saying: 'Thou art the Christ, the Son of the living God.' Let the reader choose which of these two interpretations is the more probable. (Retract, lib. 1. c. the more probable. (Retract. lib. 1. c. 21.) The fact that this great teacher anged his mind as to the meaning of the passage, and left it an open qu tion to his readers, shows that he had no idea that an important doctrine depends upon its interpretation."

The above was handed to me by an

Anglican friend of mine with whom had an argument on the Pope's author ity and Christ's promise to St. Peter We are both looking for a reply.

Our Anglican friend referred to by our correspondent Reader, is much in error if he imagines that the suprem authority of the Pope over the whole church rests merely upon the authority of any single text from St. Augustine's writings, or of any one Father of the church. It is a truth attested many texts of Scripture, by the unvarying tradition of the universal church, and the testimony of Christian writers and Fathers of the church in every age from the Apostles down.

Mosheim, a Protestant historian, who will not be suspected of favoring the Catholic cause, admits unreserv edly that a general superiority of the Roman See was acknowledged in the third century, that is to say long before St. Augustine's time, though be is not prepared to assert to what extent this superiority was exercised. (Church Hist., century 3.) But we shall see from the citation of several Fathers that the superiority was a real authority over the whole church, and not merely an empty honor given to St. Peter, as our Anglican friends usually endeavor to make it appear.

But before we inquire into the gen eral belief of the church on this point, let us examine the words of St. Augustine as above quoted, to ascertain their real meaning.

1. In the first place, we must notice that in the passage as quoted by our Anglican friend, there is a part omitted, and this is acknowledged by the usual sign of an omission. . .

Now this omission being supplied, is of itself an evidence that the interpretation which our Anglican friend wishes to overturn, was the generally accepted interpretation given to the words of our Lord, viz., that upon Peter the church was really built. The omitted words after "founded" are :

" A meaning which is sung by many in the verses of Blessed Ambrose

ne says:
"By Him (Christ or God) the very rock of the church blots cut sin."

The hymn of St. Ambrose from which these words are taken begins with the words " Aeterne rerum Conditor " and is used in the church at the present day."

It is thus seen that the earlier inter-

pretation of St. Augustine is idea cical with that given to the text by St. Ambrose, who was no less illustrious

than St Augustine. It follows also that it was the general belief of the church both in the fourth and fifth centuries, not only that St. Peter held the Primacy in the church, but that the words of Christ addressed to him prove the truth of this doctrine, making Peter the foundation on which the church was built. 2. The still earlier Fathers held the

same. Tertullian has: "Peter was called the rock wheren the church was to be built, and obtained the keys of the kingdom of heaven." (On Prescrip tion.) Origen, of the third century calls Peter " the most solid rock upon which Christ founded the church, and throughout his works repeats th's many times, besides speaking of him as superior to the other Apostles. Firmilian does the same; and adds that Stephen occupies by succession the chair of Peter."

Sts. James of Nisibis, Hilary of Poictiers, Ephrem of Syria, Gregory of Nyssa, Gregory of Nazianzum, Basile Pacian, Epiphanius, John Chrysostom, Jerome, Asterius-all of whom preceded St. Augustine-not merely acknowledged the Primacy of Peter, but used the text in question as one of the proofs thereof.

3. It is clear also that however St. Augustine might have changed his mind in regard to the demonstrative force of this text, he was not in the least doubtful of the doctrine that Peter was head of the church, and that the Pope succeeded him in this headship or suprem acy as proved by other passages of Holy Scripture.

Writing to Generosus in refutation of the Donatist heresy he says :

"If the order of Bishops succeeding to each other is to be considered, how much more securely . . . do we reckon from Peter himself, to whom . . . our Lord says, 'upon this rock I will build My church, etc. For to Peter succeeded Linus, to Linus Clement, etc.' Here he gives the whole succession

of Popes to Anastasius, then ruling the church. He then adds: "In this order of succession no D)nat-

st Bishop appears.

We may say at the present day: No Anglican, no Methodist, no

Lutheran appears. 4. It must be admitted that St. Augustine was a great dector of the church, but he was not the whole church, and high as his opinion is on a given point, it is not to be accepted

when thrown into the scale against the entire tradition of the church and the consent of the whole multitude of the Fathers of the church.

We see from what has been already said that in the present instance St. Augustine merely offers the second in. terpretation as a possible one, while still admitting that the first is not to be lightly rejected. This makes it evident that the doctrine of St. Peter's supremacy is and was the undoubted doctrine of the church. This is still more evident from the fact that he does not at all assert that the Primacy is at all weakened as a doctrine under the new light which has shown itself to him. Hence all that he has said previously of intrinsic malice. the Primacy is still to be taken in its full force. Thus he says (T. iii. Tract. on John 124:) "Of this (Roman) church Peter the Apostle, on account of the primacy (primatum) of his Apostleship bore a character which represented the whole church."

6. We may now enquire why St. Augustine doubts whether Peter is really the rock meant in St. Matt. xvi.

We may find the reason in the continuation of the passage last quoted. He says here

"The church was built upon a rock whence Peter derived his name. For a rock (petra) is not derived from Peter, (Petro,) but Peter from a rock, as Christ is not derived from Christian, tian from Christ. For, therefore, doe the Lord say: 'Upon this rock I will build my Church,' because Peter had said 'Thou art Christ the Son of the Living God.' Upon this rock, there-fore, which thou hast confessed, I will fore, which thou nast common, build My church. . . The church, therefore, which is founded on Christ, the king. received in Peter, the keys of the kingdom of Heaven from Him, that is, the power of binding and loosing sins."

It will be seen from this that the great doctor founds his reasoning upon the grammatical distinction between Petrus (Peter or rock) and petra: (Rock:) but this distinction exists only in the Latin and Greek tongues which St. Augustine knew, but not in the Hebrew and Syriac languages which he did not know. In the Syriac, used by our Lord, Kepha is the word signify. ing both Peter and rock, so that we may simply infer that St. Augustine here made a mistake in his exegesis. Nevertheless, the two interpretations are not inconsistent with each other, as Christ is called the " Head of the corner" in Psalm cxvii. 22, and Acts iv ii. (Prot. Bible, Psalm 118,) for :

"Christ is the invisible rock upon which the church is built, and Peter represents Christ, and is the visible rock and visible Head of the church, without whom the object for which the

church was instituted could not be

FREEMASONRY.

In reply to enquiries made of us by certain correspondents, we have to say that Freemasonry has not its origin in remote antiquity as is claimed by its promoters. There have been in the past certain Orders or Associations which belonged to special periods, but which passed away in the course of time, and modern Freemasons have claimed pompously that Freemasonry was connected with these by an unbroken bond of continuity. All this is a mere fable.

Freemasonry has no connection with the Knights Templar, as modern Freemasons pretend. The Knights Tem plar were dissolved in 1312, and the members of this Association were so completely dispersed that there is no record in history that these scattered ex Knights Templar ever formed themselves into a new Association reviving the defunct one either by the identity of membership or of purpose.

The first known lodge of Freemasons was called the Charter of Cologne in 1535; and its original charter is said to be s preserved in the mother lodge of Austerdam. This Charter itself does claim that the association dates back to the year 1440, but admits positively that it was unknown before this date.

Masonic books and treatises nowa days boldly claim that the Order may be traced back to the days of King Solomon and that it took a prominent part in the building of Solomon's Temple. All this is the merest trifling with the credulity of the public, for there is no foundation whatever for such assertions. We must add that though an Association of Free Masons was established in 1535 it was a society having no connection with the society now so called, which is much more modern.

This Association was deservedly condemred by many Popes, and for many vears.

1. It has invented a religion of its own, independently of the religion revealed by God to man. This man made religion is found developed in the books published by the Association, and in daily use by its members. This religion is an incongruous mixture of Paganism and Deism, derived from the absurd mysteries of Egypt and the magical rites of ancient Greece and Rome.

2. It has caths of secrecy under cover of which it has frequently sheltered crimes of the worst kind even within our memory, and in the courts of law.

3. It has been the principal directing power in the Atheistic movements o Europe, from the French Revolution of the Reign of Terror down to the Communistic rebellion of 1870, and at the present moment it is allied with the Atheists who are endeavoring to destroy religion in France and Italy.

No Catholic can belong to this Association. It has been condemned by many Popes under penalty of excom munication. Loyalty to the head of the church should suffice to keep Catholics out of it, independently of its

has been condemned by special bulls of Pius VII., Leo XII., Pius IX., Leo XIII. etc.

A STRANGE PERVERSION OF CHRISTIANITY.

Editor of the CATHOLIC RECORD : Dear Sir-I see in your columns a

Dear Sir—I see in your columns a statement, not your own, but quoted, that fifty million Americans are "without home or religion."

This is a gross caricature of the original declaration, which was, that fifty millions out of eighty five "have no definite church connections, in other no definite church connections, in other words, are not enrolled communicants."

Now among Protestants it is so far from being a sign of irreligion when a man does not approach the Communion that it is often a mark of special reverence. In most denominations a man is received as sacrilegious when he comes to the Communion without having satisfied the church that he has undergone a special conversion. though not so much now in son he must satisfy the church that he was not only converted, but certain of his

When Puritanism was in its prime in Massachussetts, the church never admitted one-fourth of the adult populamitted one-fourth one-fourt lation to the Lord's Supper, and would have punished the sumed to approach.

A communicant is to other American Protestants especially among the Calvinists, not unlike what a monastic person is to other Catholics, one who has a specifically higher spiritual standing, which it would be profane for others to claim, without being specially examined and approved. examined and approved

This reverent unwillingness of American Protestants to enroll themselves as communicants is so far from being a as communicants is so far from being a mark of irreligiousness, that it sets them much higher in the eyes of their trans-Atlantic brethren. Surely, exclaims Count Gasparin, religion must have a brilliant future in a land where the sacra nents are regarded with so much awe! Multitudes refuse even to be baptized for fear they should profane the holy ordinance by unworthiness.

CHARLES C. STARBUCK.

CHARLES C. STARBUCK. Andover, Mass.

In reference to the above we have

Christ thus sp Of baptism " Except a kingdom of G Of the "Lo of Man and ife in you." Ought not selves for the the wedding banquet whi for the marri

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MISSION A

the parish the city. His Lo has made vears sec eharge of Rev. will join take Fat Rev. ferred fr and inte

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In Mea under Georgia de la constanta de la con

the Society of Jesus. He said many

members of this society have visited Lourdes and they can never forget the kind hospitality of the pastor and Apostle of Our Lady of Lourdes. He

commented on the fact, moreover, that the Rev. W. B. Macdonald deserves to

be enshrined in the hearts of his people

as a great champion of Catholic educa-

tion. What sacrifices has he not made for this grand cause! What a splendid school and academy has he not provided for the children of Lourdes, under the direction of the highly educated and greatly esteemed Sisters of Mount St.

Vincent, Halifax! How resplendent the church and altars were on this glorious feast of Easter, not only with hundreds of electric and other lights, but also

with carnations, Easter lilies, cut flowers, potted plants, daffodils, spirea, paligoniums, calla lilies, palms, etc., The flowers spoke of the generosity of

The flowers spoke of the generosity of the people, but the design and general

splendid appearance of the young altar boys in red soutages and snow white

boys in red soutares and snow white surplices and also the grand music—al

surplices and also the grand music—all these spoke of the splendid taste, the untiring zeal and ability of the de-voted Sisters of Charity. The eloquent preacher then summarized the work of

the week under two headings: namely

the love of God and of our neigh

of whom to a life pledge of total ab-stinence, eighteen to five years' total ab-

s linence and the balance to periods under

rive years. We cannot overlook how favorably Father Devlin's remarks were received when in the close of his morn

ing's discourse he spoke of the pur-chase of a new statue of Our Lady of

the church in general, and how the

the church in general, and now the people should aspire by their prayers and other good works to make Lourdes of Pictou County a place of pilgrimage. One young man and his wife that same afternoon accontract their design and against the

centuated their desire and aspiration

piety, investiture of scapulars; after

Christian watch word which he oft kept

sounding in their ears during the Mis-

EVOLUTION CANNOT ACCOUNT FOR THE HUMAN SOUL.

ATHER COUPE, S. J., DEMONSTRATES THE

In the course of a brillant sermon,

Charles Coupe. S. J., demonstrated that evolution cannot explain the origin

sense explain the origin of the univers

sense explain the origin of the universe and that when the evolutionist pretend to disprive the evistence of the Creater he is but throwing dust into the eyes of simpletons. We have further shown that evolution cannot explain the first origin of life, and that when the evolutionist sfirms that living

protoplasm sprang, by natural means and under the influence of mechanical

laws, from brute matter, and that

laws, from brute matter, and that without any special intervention of the Creator, he is flatly contradicting the most elementary teachings of science, and is saying the thing which he knows is not. We have now to show that evolution cannot explain the origin of

the human soul, and that when the evolutionist says that it can he is va-

evolutionist says that it can he is vaporing only and playing to the gallery.
"We will begin by quoting the verdict of a scientist who stands in the
very front rank, and whose opinion on
a question of evolution is second to
none. Dr. Alfred Wallace wrote:
'There are at least three stages in the
developing of the organic world, when
some new cause or power must necessar.

some new cause or power must necessar ily have come into action. The first

the human soul.
In our previous four sermons,
the preacher, "we have shown said the preacher, "we have shown that mechanical evolution can in no

FALSITY OF MATERIALISTIC DOCTRINE.

sion-Adventat regnum tuum.

of the human soul.

Lourdes, the further embellishment

arrangement of the decorations,

What sacrifices has he not made

only to remark that it seems to us a strange perversion of Christianity to neglect systematically the use of the sacraments which Christ instituted for the salvation of mankind, on the plea that men are not sufficiently holy to make use of these so necessary means of salvation.

Protestantism retains only two out of seven sacraments, and of these two Christ thus speaks:

Of baptism: Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (St. John iii., 5) Of the "Lord's Supper :"

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Pius IX.,

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taly.

"Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." (St. John vi., 53)

Ought not believers to prepare them selves for the sacraments by putting on the wedding garment, and going to the banquet which the King has prepared for the marriage of His Son? (St. Matt.

MISSION AT ST. MARY'S CHURCH.

Beginning Sunday, May 13 next, a mission will be given at St. Mary's church, London. It will be conducted by the Jesuit Fathers, Rev. F. R. Rosswinkel and Rev. J. J. Donoher, both of whom are known to Londoners, the former having preached a retreat to ladies of the world at the Sacred Heart Convent in this city some time ago, and the latter to the Sisters of St. Joseph at Mount St. Joseph last

We earnestly trust that every success will attend the efforts of the zealous missionaries, and that the influence of their good work will be felt not only in the parish of St. Mary's but throughout

CLERICAL CHANGES.

His Lordship the Bishop of London has made the following appointment

Rev. Father D. J. Egan, for many years secretary of the Bishop, will take charge of the new parish in Stratford.
Rev. Father M. O'Neil of Bothwell will join the Cathedral staff and will take Father Egan's place as secretary.

Rev. Father J. Brennan is trans-

ferred from Corunna to Bothwell.

Rev. Father J. Mugan, pastor of
Raleigh, is granted leave of absence, and intends to visit the eld country. Rev. Father J. Cook is transferred from Woodstock to Raleigh.

Fev. Father J. F. Stanley, of the cathedral staff, will take charge of No. dstock. Rev. Father P. Quinlan is transferred

from West Lorne to Strathroy.
Rev. Father E. Roussell is appointed assistant to Father Downey; and takes the place of Father L. Landreville, who is absent on account of ill-

Rev. Father Campeau, assistant in

Rev. Father Campeau, assistant in Stratford, will take charge of the recently erected parish of Staples.
Rev. Father F. X. Arnold, who was ordained a few weeks ago, is appointed assistant to Rev. Father C. McGee in Stratford.

Rev. Father T. Hussey will take charge of the parishes of West Lorne and Ridgetown until a permanent intment is made.

The changes in the parishes will take place about the end of May.

Relatives Deny Report.

Mr. Fred Harris denies a report telegraphed from Hamilton that his brother, the late Mr. William J. Harris, was opposed to Separate schools. Mr. Harris has three sisters in religent techniques. on teaching, and was always a sup-porter of Separate schools. Mr. Har-ris says he never heard his brother ex-press himself as opposed to the Separate school system.—Hamilton Times, April

SUPERSTITION.

In a lecture on Abuse of External Means of Light, given to the Catholic undergraduates at Oxford, the Rev. George Tyrrell combats the trouble-saving fallacy that it is better to believe too much than too little, and that cradulity and superstition is an believe too much than too little, and that credulity and superstition is an error on the right side. But the lecturer hastens to say: "Of course we should deal gently with superstition in others, especially in the uneducated, mindful lest in pulling up the tares we pull up the wheat along with it; lest in snuffing the candle we extinguish it. So St. Paul dealt with those weaker brothren. those simple souls for whom

So St. Paul dealt with those weaker brethren, those simple souls for whom Christ died, whose false conscience forbade their eating meat offered to idols—as though idols were aught."

In an article entitled "The Margin of Faith," appearing in the current number of the Catholic World, the Very Rev. George M. Searle, C. S. P., reviewing a paper by the Rev. Dr. Fox gives similar advice to those who, thinking to combat superstition, "slash away at all that is dear to the pia credulities," unmindful of the fact that many things which to itheir minds seem many things which to their minds seem many things which to itheir minds seem incredible have not as yet been proved untrue, and that the boundaries of real historical knowledge are narrow. Says Father Searle—very wisely, we think:

"To take up everything that is not absolutely of faith, and labor to show all the objections that can be made to

all the objections that can be made to it, seems to us entirely unnecessary. It seems quite sufficient to say: "These matters are not of faith; it is quite possible that criticism outside the possible that criticism outside on Church may be able to throw doubt on Church may be able to throw doubt on them; if they are really disproved, the Church will abandon them, and, we of course, will be quite ready to do the same." But until then it is rather for the course of the cou same. "But until then it is rather our part to furnish arguments for them than against them. There is no need for us to do the enemy's work, even with the best intentions, unless we really wish to reduce religion to a minimum; to allow no one to believe more than is absolutely obligatory, i. e.,

the "authoritative dec: 'A" of which Dr. Fox speaks, and h we have presumed—fairly enough, we think—to mean what authority requires us to be

true," as Dr. Fox quotes from Pope Leo XIII. in the beginning. But it would seem that this applies rather to exhaustive treatments of a subject, such as historians aim at; and these we are not always obliged to make. We should, of course, acknowledge what we have deemed true to be false. fit is definitely proved to be so; but there seems to be no obligation to rehearse all that can be said against it. Any harm that its adversaries can is averted by simply saying that we are

is averted by simply saying that we are not committed to it.
"The disposition to believe what seems in harmony with faith, and the actual holding, resulting from this disposition, of a number of beliefs which we have called "the margin of faith" in the title of this article, will always, we think, be common among Catholics; and the disposition is, so far as it is free from superstition, most excellent one; and this "margin of faith" is a protection not a danger, to the faith itself. It seems to us better to leave it unharmed, unless we are absolutely compelled to act otherwise."-Ave Maria.

CATHOLIC INCREASE.

Rev. Dr. H. K. Carrol, the Method ist statistician, is out with his annual batch of figures. Catholics who love their faith will find in them much that is encouraging : for Dr. Carroll frankly admits that the Catholic Church nr. merically is going forward by and bounds in the United S States During the year past no four denominations combined have equaied her in

We submit, however, that there is we submit, however, that there is another phase of Catholic increase of which Rev. Carroll loses sight—her increase in influence. Here are a few facts, hitherto little noticed by the multitude, which the Observer frankly believes afford more food for rejoing than does the increase in rejoicing than does the increase in numbers now generally admitted:

1. The Catholic position is being accepted with regard to divorce. 2. The Catholic position is being accepted with regard to religion

in education.

3. The Catholic position with regard to Socialism is being generally nmended.

4. The Catholic position with regard to race suicide is being nationally adopted. The Catholic position with re

gard to an authority in church and state is now admitted to furnish the only safeguard against the international menance of anarchy and revolution.

MISSION AT LOURDES. Rev. W. B. Macdonald, the pastor Rev. W. B. Macdonaid, the pastor of Our Lady of Lourdes church, Lourdes, Pictou County, N. S., may justly feel elated over the grand success which has crowned the mission preached by Rev. O. B. Devlin, S. J., from Palm Sunday to Easter. We shall beliefly at the same of the yeary consuling briefly state some of the very consoling incidents of the mission. The sermons during the first three days were on the commandments in the morning and on the eternal truths in the evening. A large number of the congregation attended the Stations of the Cross daily at 3 p. m. The blessing of little children was appeared for 2 p. dren was announced for 3 p. m. Holy Thursday, and the church was Thursday, and the church was well filled with the youngest members of the community. After an instruction to parents, the blessing of infant children and others, an Act Consecration was then read for the boys and girls of the parish, the former,

boys and girls of the parish, the former, namely the boys, making thereafter their solemn promise as Cadets of the League of the Sacred Heart.

On Good Friday the ceremonics were most impressive. The church was convoked for the three services of that day. At 3 p. m. all present came forward for adoration of the Holy Cross after which Father Devlin took for his subject Intemperance, which he for his subject Intemperance, which he proved in an eloquent and masterly proved in an eloquent and masterly manner to be one of the greatest enemies of the Holy Cross. In the evening the ceremony of the Adoration was gone through with for the benefit of those who could not attend during of those who could not attend during the afternoon. This was followed by a sermon on the Passion, which was most attentively listened to by a large and deeply moved congregation. The service of Easter Sunday was simply grand and long to be remembered by the good people of Lourdes. Indeed Our Lady of Lourdes seemed to have intimated to the pastor how much she appreciated the consecration of town, stations church, school, nay everything in the parish to her as Our Lady of Lourdes. The pastor feelingly remarked what parish to her as Our Lany of Lourdes.
The pastor feelingly remarked what happiness his beloved parishioners procured for him on that day by their grand demonstration at the Holy Table and their splendid profession of holy and their splendid profession of holy faith. Let us merely summarize the events of that day. Easter found every man, woman and child enrolled under the banner of the Sacred Heart. Over two hundred men joined the Men's League of the Sacred Heart promising first, to be strict about attending Mass on Sunday; second, to contend against blasphemy; third, to be strictly temperate, avoiding saloons and the treating habit; fourth, to receive Holy Communion, at least, four times in the ing habit; fourth, to receive not your munion, at least, four times in the year. Holy Thursday having been set apart for the women's Communion, Sunday was reserved for the men alone. At the 7 o'clock Mass all the men and hours of the communication and R. R.

hose which raise him furthest above the brutes * * * These special faculties clearly point to the existence in man of something which he has not derived from his animal progenitors, something which may best refer to as being of a spiritual essence, or na-

ture.'
'Matter is composed of material parts nor can it either act or exist without such parts. Spirit has no material parts, can exist and act independently of matter. Consequently the spiritual cannot have been development. m the material. Spirit canno have been evolved from matter. Now the human soul is spirit. Therefore, it cannot have been evolved from matter. Consequently materialistic evolutions which maintains that all

evolutions which maintains that all things have grown out of matter—all things, including the human soul—is false and without foundation.

DIFFERENCE BETWEEN BRUTE AND MAN.

"It is argued against us that the brute soul differs only in degree and not in kind from the human soul," and d, from the human soul; and not in k ntly that as the brute has not we answer that the soul of not merely in degree, but also in kind The two differ essentially. They are no more alike than chalk is like cheese. For brutes are devoid of the brute differs from the soul of man They are s are devoid of reason. Inbor. After the sermon came the solemn reception of the Promoters of the League of the Sacred Heart, Miss Martha Savage reading the Act of Consecration, after which dislarges are end enides stinct indeed they have, but not reason. For reason apprehends the abstract and the universal, whereas brutes apprehend only the concrete singular. Moreover, where is, there must be intellectual reading the Act of Consecration, after which diplomas, crosses and guides were given to the old promoters to whose ranks twenty new Promoters were added. The whole congregation intellec but brutes make no intellect. progress; They exhibit no indiviual progress. They exhibit no indivi-dual free variation in method — for instance, in nest building or in song. The chaffinches build an elaborate nest, but all chaffinches build exactly were added. The whole congregation then renewed their baptismal promises and two hundred members of the Men's League followed by answering aloud the promises of the League. As a tribute of the esteem in which the reverend pastor is held by the Jesuit Order, Father Devlin asked him to impart the Papal Benediction—the right and honor of the Jesuit Fathers alone during a mission, although they have the power to delegate it to those whom they wish to honor. Benediction nest, but all chaffinches build exactly in the same way. Ants and bees work in a wonderful mathematical fashion, but they worked exactly in the same mathematical fashion in the time of There has been no progress. The pinas silly now as then. The cackles as foolishly now as then. Substitution, the very life-buoy of the stitution, the very life-buoy of the soul." Artist have the power to delegate it to those whom they wish to honor. Benediction of the Blessed Sacrament followed, during which an Act of Consecration for the Men's League was read. After Benediction possibly in the opinion of many the grandest feature of the mission then took place—namely, seventy members of the Men's League who had already promised temperance came forward to pledge them selves anew in honor of the Sacred Heart and Our Lady of Lourdes, twenty of whom to a life pledge of total abgoose htingale always sing like a nightingale; the assalways brays as an ass. No brute over invented a mechanical in-strument, or lit a fire, or manufactured ingale

an overcoat, or devised a pair of boots, or intelligently handed on a piece of information from one generation to another. The few trivial cases adduced to the contrary only go to prove the essential difference between brute and man. * * * Furthermore, had an'mals intellect, they would also have moral notions — ideas of right and wrong, of merit and demerit, of justice and injustice—and they would thus be accountable for their actions. Yet no one thinks this." The few trivial cases adduced

THE MISSIONARY MOVEMENT. At the meeting of the directors of the Catholic Missionary Union, the cor-poration which has charge of the missions to non-Catholics in this country, nore than the usual appropriation was made for this work during the coming made for this work during the coming year. Plans were formulated for the extension of Missionary work into many of the southern and western dioceses. The directors among whom are Archbishops Farley of New York and Archbishop Ryan of Philadelphia and Bishop Harkins of Providence, R. I., have long been impressed by the fact that one obstacle to the progress of the church is the many misunderstandings centuated their desire and aspiration in this matter by handing the pastor a \$10 note, and a few minutes later a very dear friend of the pastor as a token of his esteem for him, and his desire of seeing Lourdes become a place of pilgrimage, presented him with the handsome sum of \$25. The ceremonies of the day were brought to a close by the blessing of articles of piety, investiture of scapulars; after that one obstacle to the progress of the church is the many misunderstandings concerning her teaching and her policies that prevail among non Cath-olics. One of the directors remarked at the meeting: "Many intelligent and piety, investiture of scapulars; after which the congregation dispersed, wending their way homeward with hearts beating in unison for the triumph of the Sacred Heart over the world. The good people of Lourdes will long remember this stirring and grand mission given by the eloquent and learned Father Devlin during the Holy Week of 1966, and they will at the meeting: "Many intelligent and observant non-Catholics while thor oughly conversant with questions of politics and social problems, yet when comes to the biggest fact in our modern life, the Catholic church, with Holy Week of 1906, and they will endeavor ever to be true to the great its 15,000,000 adherents, they know little or nothing of what she stands for and very often they have wrong and ridiculous notions of her teachings." To meet this difficulty the directors

determined to increase the number of their missionaries. They hope to have all the South and Far West covered by their well trained representatives who will make it their special business to gather non-Catholics wherever nay and present the correct teaching

There will be twenty-five graduates In the course of a series on "Evolution and Religion, preached in the Carmelite Church, London, Eng., Father Clarke Course, S. J., demonstrated from the Apostolic Mission House this year, and many of these will take up this work.

this work.

It is a part of the policy of the Catholic Missionary Union to pay the expenses of the Missionaries giving each penses of the Missionaries giving each one \$500, to meet the expenses of the year's work. From this time on the supply of well trained missionaries for this work will be at the disposal of the Bishops as fast as they can locate them.

A MODEL PARISH OF COLORED PEOPLE.

An old Jesuit missionary, whose range of observation has been over some decades of years in giving missions in all parts of the country, was asked one day what parish he considered among the best administered in the country. He replied in effect:

"You will be surprised at my answer to that question. While I do not care to make any invidious comparisons, still I can say frankly—and in doing so I have no fear of arousing jeal usies—that one of the model parishes of the church in

of the model parishes of the church in the United States is a parish of colored people in the city of Washington, D. C. Most people have never heard of St. Cyprian's church or of its pastor (Father Matthews); still, there are few parishes in the country where the people are better church goers, where the eacraments are frequented more reverently, and where the general ad-

if the Catholic church were a dominant influence in the life of the negro race there would not be much of a negro problem to solve.

"With only a generation removed from slavery, they are a child race and need a paternal band to rule them, toneed a paternal hand to rule them, or gether with the restraining and con trolling influence of a vigorous relig-ious life. Under such influences the colored people become the best of Christians." Christians

Christians."
The Missionary Fathers from the Apostolic Mission House, have just finished a three weeks' mission at St. Cyprian's parish, where every night (and morning at 5 o'clock) the church was crowded with a devoted colored people coming for many blocks to attend, and they are quite ready to subscribe to the judgment of the attend, and they are quite ready to subscribe to the judgment of the veteran missionary. The evidences of a deep and virile faith among the blacks were abundant. Twelve years ago they built a handsome stone church, and two years ago they paid off the last cent of \$275,000 indebtedness. While the \$75,000 indebtedness. While the colored people delight in the ceremonial of the Catholic ritual, still the parochial of the Catholic ritual, still the parochial training has eliminated emotionalism, and has taught them sedateness and restraint. And such cougregational singing! They all sing, and sing well, and most of them sing in parts giving most pleasing harmonies. The questions dropped into the Question Box were of a most intelligent nature. As a specimen, the following may be suba specimen, the following may be sub-mitted: "What five Saints' biographies would you recommend for a pious person to read and meditate on? Can a soul which has been in mortal sir, and is re-stored to God's grace, does it receive any merit from the good works which it performed during the period of sin. 'It has been asserted on or by Protest ant authority that Confession originated in the Catholic church during the third century. If this be true, could not the church have existed for all time without it? Aside from the above question, as a former Protestant I record confession a most salutary in

MEN AND THE GOD MAN.

The spirit of doubt among non-Catholic Christians which first impelled so many of them to surrender the Scriptures of the Old Testament to the assaults of the higher critics has reached even to the New Testament and the Personality of Christ as set forth in the Gospels. There are protests, to be sure, when one writer or preacher repudiates the Virgin-Birth, and another the miracles, and still another the bodily Resurrection of Christ. But the cloud on men's minds darkens, and youth is too little trained in any positive belief to care one way or another; and the prospect of a vast increase in the unchurched mul

titudes is imminent.

Think of what it means in the way of religious retrogression when a pro-fessor of the Chicago University car fessor of the Chicago assertion that obedience to the precepts of Christ would menace our civilization and the imitation of Christ mean the downfall of modern culture! If he meant by odern culture the spirit of luxury and lawlessness which can brook no ungrateful desire, endure no pain, submit to no restraint, he would un-doubtedly be right. The precepts of the Divine Redeemer are in direct opposition to all these things. But is not the point. The professor claims without rebate or qualification that the words and practices of Christ are irreconcilable with the labor of the scientist, the fulfillment of one's secular calling, the perpetuity of the human race through family life, political and economic advancement, popular education, city sanitation, etc., and the Catholic feels hopeless before the which canno intelligence gnarled grasp the lessons of human history, nor realize that but for Christ, civilization and culture would be to it words with as little meaning as they are to the

But perhaps the professor's difficulty is that Christ has not put "political and economic advancement and city sanitation" in the front rank of human duties. "Seek first the kingdom of God' may sound unfriendly to the professional politician or the specialist in fessional politician or the specialist in drains who has no thought above his drains who has no thought above his business; but where had been our art, our architecture, our music; our literature of abiding value had there been nothing to draw our hearts upward, no promise of satisfaction for the soul which realizes the limitations of its present condition? It has been well said that Christianity makes for man's temporal happiness as surely as if it temporal happiness as surely as if it had no other end in view, for all of the inevitable sorrow and labor of life. This inevitable sorrow and labor of life. This is joy even in the taking up of the cross — the burden which no man can escape — for borne after Christ and in His spirit, it leads to a kingdom.

Thank God for the host of men within the church — statesmen, scholars, sol-diers, merchants, laborers—whose sanity and wisdom in their full and free co fession of the divine Christ and their fession of the divine Christ and their humble efforts to square their lives by His teaching, are destined to save the country from the full consequences of such preachers of anarchy as this Chicago professor. The crucifix is doubtless the culmination of all these things that recal him from the Christ

Chicago professor. The cream a doubtless the culmination of all these things that repel him from the Christ of the gospeis. Yet take it and all that it stands for out of human life, and we should have hell begun here and now.

For weeks past, in all the populous places of our land where the church is strong—hosts of the faithful—we speak not all of innocent children and devout women—but vigorous red blooded men, have been gathered at missions and retreats, their minds abstracted for the time from worldly affairs and intent on the things of eternity, all lesser ideals dwarfed by the overpowering consciousness of the Divine Ideal of manhood, all lesser aims subordinated to the great resolve to win His final commendation, seen at the altar railing for Holy Communion, and at the 10 o'clock Mass the members, of Branch 279 C. M. B. A. numbering a hundred strong, a well disciplined bory of magnificent looking men in full regalla, approached the latar railing. At sight of this magnited the seed as a star railing. At sight of this magnited to compared the protoplasm out of which it arose first approached the latar railing. At sight of this magnited to compare the protoplasm out of which it arose first approached the latar railing. At sight of this magnited to compare the protoplasm out of which it arose first approached the latar railing. At sight of this magnited to compare the protoplasm out of which it arose first approached the latar railing. At sight of this magnited to compare the protoplasm out of which it arose first approached the latar railing. At sight of this magnited to compare the protoplasm out of which it arose first approached the colored race is in the Catholic church than the object to win His final commendation, and one of the colored race is in religious home of the colored race is in the Catholic church than the object to win His final commendation, and one of the unity of the Divine Ideal of mankood, all esser aims subordinated to the great review to marvelous, still more completly beyond the Catholic church than the object to win His final commendation, and one of the many maniform to the things of eternity, all lesser iteds to the thrings of eternity, all lesser iteds the first of the Divine Ideal of mankood, all esser aims subordinated to the protople of the Divine Ideal of mankood, all esser aims subordinated to the protople of the Divine Ideal of mankood, all esser aims subordinated to the protople of the Divine Ideal of mankood, all esser aims subordinated to the protople of the Divine Ideal of mankood, all esser aims subordinated to the protople of the Divine Ideal of mankood, all esser aims subordinated to the protople of the Divine Ideal of mankood, all esser aims subordinated to the protople of the Div

device; albeit, they are no laggards in the world of human endeavor. To them the country looks for the strong and chaste generation; for they believe perpetuity of the human race through family life when He consecrated marriage and forbade man to put asunder that which God had joined. They are braver in the face of danger, more patient under suffering for their country or in any other service of their fol try or in any other service of their fel low-men, because they have learned manly fortitude at the feet of the Oruci-

fied. Let the Chicago professor look in on any Catholic men's retreat, let him visit any Catholic church during the week which the church devotes to the contemplation of those sufferings by which Christ redeemed the world, and which Christ redeemed the world, and
if he learns nothing else, he will learn
at least something of the vastness of
that bulwark of the world's well-being
on which his puny darts make no impression. The Faith which in the name
of Christ reared the universities of the of Christ reared the universities of the Old World before the New was known will still be vigorous when time has laid waste the centres of infidel teachlaid waste the centres of infiner teaching, and the flower of the world's manhood will adore the Man God, the Virgin-born, the Crucified and Risen from the dead, until that day when all from the dead, until that day when all shall see Him coming in the clouds of Heaven with great power and majesty or the Last Judg nent.

Alas for the scoffers and doubters when they face the dawning of that great and to them exceedingly bitter day !- Boston Pilot.

A RUSSIAN'S ARGUMENT FOR THE PAPAL SOVEREIGNTY,

Boston Pilot

Signs are not lacking of a better understanding between the Catholic church and now one and now another of the great schismatical churches of the East. Is it not worth noting that a strong argument for the Pope as a tem-poral sovereign should come in a vol-ume of five hundred pages from Professor Baikov, of the Faculty of Law in the University of St. Petersburg? The professor's arguments are summar-ized in the Civilita Cattolica of the Jesuits, and a few points of great general interest elaborated by Wilfrid C. Robinson, F. R. Hist. S., in the latest

issue of the Ave Maria.

The Russian professor declares that, strictly speaking, the taking of Rome in 1870 did not totally rob the Pope of his territorial sovereignty. The his territorial sovereignty. The modern law of nations recognizes him still as a ruler within the limits of the

Vatican.
Otherwise, why should nations like Austria, Germany, Spain, Portugal, and several South American republics, accredit their ambassadors or ministers to the Papal Court? Even the rup-ture by the French government of its diplomatic relations with the Papal Court is a recognition of the Pope as a sovereign. Why, again, should a state like Belgium, whose constitution ignores all religions, keep an envoy at

the Vatican. The Italian government itself by its law of Guarantees and its recognition of the Vatican as extra territorial has recognized the Pope's independence and sovereignty. Professor Baikov's general conclusion is that the Italian

government admits

"(1) The national and international character of what is commonly called the 'Roman Question'; (2) the right of the powers to demand the independ-ence of the the Holy See; (3) the im-possibility of assuring the religious apart from the political independ-ence must be based on sovereignty; and (5) the duty of the Italian govern-ment to facilitate the relations of the ment to facilitate the relations of the Holy See with foreign powers."

Holy See with foreign powers."

The professor further sets forth his conviction that the powers should guarantee by treaty the sovereignty, freedom and independence of the Holy See in its relations with Italy, and that its constant piace among nations should become a part of international law. Otherwise, the Holy See cannot properly fulfill its mission.

This is not unlike the conclusion arrived at a number of years ago by an American publicist, Arthur Warren of the Roston Harried an American publicist, Arthur Warren of the Boston Herald. Mr Warren believed that a truly united Italy is impossible without a solution of the Papal question which he was fain to find in a free and contented Rome of the Popes. Commenting on the Russian pro-fessor's opinions, Mr. Robinson says that while the Pope is the best judge

that while the Pope is the best judge of the considerations which should de termine his relations with Italy and with the powers, and while there is no evidence on his part of a change from the firmness of his two immediate prethe firmness of his two immediate pre-decessors on the temporal rights of the Holy See, there are signs that seem to show the approach of better days both for the Papacy and for Italy. Among them he notes:

'Certain missionary institutions have

been allowed to place themselves under the protection of the Italian flag. The Propaganda has been allowed to take advantage of an Italian law which allotted it eighty thousand dollars a allotted it eighty thousand dollars a year in compensation for church property of which that government had robbed it, the Propagania foregoing any claim to arrears in payment of this sum. Again, though the present Pope has not withdrawn the general rule laid down by Pius IX. and Leo XIII., that in Italy Catholics should be neither elected nor electors to Parliament, under certain conditions Catholics have now been both. with the result that in under certain conditions Catholics have now been both, with the result that in the present ministry a Catholic has found an honorable place. These things must rejoice the heart of every Italian

Mr. Robinson believes that in some

but quoted, are "with. ure of the h was, that five "have ons, in other municants." it is so far communion pecial rever-ons a man is en he comes having satis-

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it a monastic piritual stand-be profane for being specially oll themselves or from being a at it sets then of their trans-rely, exclaims must have a and where the d with so much

above we have

should profane worthiness. STARBUCK.

FIVE-MINUTE SERMONS.

Third Sunday after Easter.

CHRIST AND THE CHURCH. I have yet many things to say to you, but you annot bear them now. (St. John xvi. 12.)

These words were spoken by our Lord in His last discourse to His disciples. What were those things which He had yet to say to them, but which they could not then bear?

They were things pertaining to the kingdom of God—that is, His church, His kingdom upon earth. He was about to leave the world and go to the Father, but He would leave behind Him an organized body to represent Him. but He would leave behind Him an organized body to represent Him. During these forty days, then, He sketched out the plan of the Catholic church, which the Apostles were to bring to completion, under the guidance of the Holy Ghost, Who was to teach them all truth

them all truth
These were the many things He had
yet to say to them, but which they
could not understand till then, because of their former imperfect and erroneous notions of the nature of His erroneous notions of the nature of His kingdom upon earth. He had spoken of His church before, as it were, in hints; now He speaks no longer in parables, but plainty. Listen to the few recorded words of those which He spoke during these forty days, and you will find in them an outline of the Catholic

He first asserts His authority to found a kingdom in this world, saying "All power is given to Me in heaven and on earth;" and then declares that He commits this same authority to His Apostle and their successors in the church:
"As My Father hath sent Me, I also And, lest any one should say that this power and authority were given to the Apostles alone and not to their successors. He bids them go forth into all the world to preach the Gospel to every creature, and promises them His continual sbiding Presence even to the end of the world. One of the Apostles He invested with a special authority over the others. The Good Shepherd would not leave His sheep in this world uncared for, so He gave to this world uncared for, so He gave to St. Peter and His successors the office of pastor of the whole church in the words, "Feed My lambs. Feed my sheep." He also set forth the means of sheep." He also set forth the means obtaining entrance into this earthly obtaining entrance into this earthly kingdom of His-namely, faith and holy kingdom of His—namely, faith and holy baptism—"He that believeth and is baptized shall be saved;" and He declared the blessedness of those who would accept the faith upon the authority of His church: "Blessed are they that have not seen and yet have be lieved." He provided a means by which those who should sin after baptism wight find pardon and remission of might find pardon and remission of their sins by instituting the sacrament of penance, giving to His Apostles and their successors the power to forgive and retain sins: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." He had already instituted or the night before His passion the sacra-ment of the Holy Eucharist, and during those forty days He undoubtedly gave His Apostles the necessary instructions concerning the rest of the sacrament of the new law. The Gospels do not pretend to give us all our Lord's doings and sayings, as St. John expressly tells us at the end of his Gospel. But in these recorded sayings of Jesus, during this last brief time that He spent on earth, we have the written constitution earth, we have the written constitution of the Catholic church, though but in outline. The office of the Pope as supreme paster, the plenary authority of the church, and the necessity of faith upon that suthority as a means of obtaining eternal salvation — all this is clearly set forth in the words that I have quoted to you.

have quoted to you. "Go, teach all nations," said our Lord to His church; and He added, "teaching them to observe whatsoever I have commanded you." On our part. then, is required faithful submission this teaching, as it comes to us through the voice of His church. It is only by faith in this teaching and by a diligent observance of the commandments of God and His church that we can hope to save als and attain to the blessedness which He has promised.

THE OUGHT-TO-BE'S.

(Written for The Ca'holic S'andard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Gundalupe," "Morth of St. Joseph," "Belief ald Uabelief," etc.)

PERNICIOUS PIETY.

have a clerical friend whose life has been made miserable for several years through the idiosyncracies of a pious maiden lady, who fancies she has a mission in life That mission is to promote the cause of total abstinence on every possible occasion. She is full of the most ardent z al, but it is a zeal totally devoid of judgment. She has two bachelor brothers of very tem-perate habits, but she lives in an agony of fear lest they go out some night and come back confirmed inebriates.

Her propaganda assumes a great rariety of forms. She will stop the wife of a saloon keeper in the vestibule of the church and plead with her to turn her husband from his evil ways. She mails radical temperance literature to prominent churchmen all over the country, and calls upon them to come out openly and courageously and assail the run demon. She is full of dramatic invective, and bobs up in unexpected places with tracts and sermons, which she is ready to distribute on the slight est provocation. In short, she is a pious nuisance of the most pronounced In short, she is a type, but the good priest has a hesit-ancy about supressing her lest he prevent her doing a certain amount of and women of her own peculiar mental calibre. He is at the same time morally convinced that in the long run she does more harm than good, and solemnly avers that en of her kind drive sane and sobe people to drink.

Her case, however, is not uncommon She is merely one of many. The variety is almost infinite; but there are certain well - defined characteristics em which serve to put them in a class all by themselves. sess all the outward appearances of piety, but there is at bottom a spirit once, but to many persons in one. What a beautiful entanglement of char-

ity which sometimes leads to heresy and open rebellion. The old church does not move fast enough for them. They find many of the Protestant churches to be dominated by cranks. churches to be dominated by cranks and fool reformers, and they are sur-prised when priests and Bishops do not bubble over with enthusiasm when their projects for the reformation and san ti leation of the world are brought to

VARIOUS FORMS. Sometimes the crank is a well meaning lady with a chain prayer to some favorite saint, promising extraordinary rewards for a faithful recitation of the same and threatening dire calamities for failure to comply with the condi-tions laid down. In such matters the approbation of the Holy See and the "nihl" obstat" of the Bishop are re garded as being wholly unnecessary. It is enough to state that it was revealed to some holy cenobite or to some pious nun with an impaired digestion to make t an object of crank credulity.

Sometimes it is a sensitive soul with a call to establish a new and hitherto nheard of devotion in a parish; and when the pastor manifests a lack of in-terest it is a certain sign that he is lacking in zeal. Sometimes, again, it is pronouncedly pious graft masquerad-ing under the guise of a popular devotion, and solely dependent for its suc-cess upon its appeal to the sympathies of this abnormal class of Catholics who cannot be made to understand that apeals of every kind should ever and peals of every kind should ever and always receive the sanction of the proper ecclesiastical authorities. Some-times it is a believer in the wonder-working powers of some saintly relic of doubtful authenticity, or a would-be pilgrim to some far off European shrine where the natives believe that some pious fetisch carried on their persons will protect them from the eternal fires, even if they miss Mass on Sandays and receive the sacraments only will proximate danger of death. sacraments only when in proximate danger of death. Such people are always ready to devote themselves to anything which bears the charm of novolty or to labor in a strange cause; but they hold themselves indifferent to the interests of their home parish, and regard with suspicion the parish, and regard with suspicion the priest who clings to the beaten paths and who fears to expose pious graft and pious grafters lest he scandalize the weak who might be shocked at the hings which are being done all over things which are being done all over the world in the name of religion.

called leads us to expect all that is highest in her. Her soul must have attained perfectly to that divine harmony that held everything in order and peace before sin entered into the SPIRITUAL FADS.

It is difficult to make some Catholics anderstand that the great means of salvation are those which are ready to salvation are those which are ready to hand — the sacraments of penance and the Holy Eucharist, prayer and the hearing of Mass whenever possible, but under penalty of grievous sin on Sundays and holy days. It is difficult to make them understand that devotion to our Immaculate Mother and to God's great saints does not rest peop private and accidental revelations and to God's great saints does not love upon private and accidental revelations to obscure individuals, but is part and parcel of the body of Catholic doctrine. It is difficult to make them understand that there are dangerous spiritual fads which priests and Bishops tolerate for fear of greater evils. It may shock many of them to learn that some of the greatest churchmen of the age regard the sad state of the church in France and many European countries as the natural consequence of an undue folnatural consequence of an undue fol-lowing after pious fads, whilst the great essentials of Catholicity were be ing neglected. The very people who will celebrate a feast day with great eclat and go in pilgrimage to some famous shrine will not hear Mass on Sundays and holy days, and will smile at the idea of making their Easter duty.

I am far from condenning any holy or pious Catholic practice. They all play their part in the Catholic system, but it must never be forgotten that it is a minor part, and that insistence upon the great essentials lies at the root of a nation's steadfastness in the run of centuries. - Catholic Standard

KINDNESS.

The occasion for kind actions are manifold. No one passes a day with-out meeting with these fortunate opportunities. They grow round us even while we lie on a bed of sickness and the helpless are rich in a power of kindness toward the helpful. Yet, as is always the rule with kind ness, the frequency of its opportuni-ties is rivailed by the facility of its exception. Hardly out of twenty kind actions does one call for anything like an effort of self denial on our part, Easiness is the rule, and difficulty the exception. When kindness does call for an effort, how noble and how selfrewarding is the sacrifice! We always We gain gain more than we lose. even outwardly, and often even in kind. But the inward gain is invari-Nothing forfeits that. able. over, their is something very economical about the generosity of kindness.
A little goes a long way. It seems to
be an almost universal fallacy among mankind, which leads them to put higher price on kindness than it deserves. Neither do men look generally at what we have had to give serves. up in order to do for them what we They only look to the have done. They only look have done. The manner is more to them than the matter. The sacrifice adds something but only a small pro-portion of the whole. The very-world, unkindly as it is, looks at kindness through a glass which multiplies as well as magnifies. I called this a fallacy. It is a sweet fallacy, and reus of that apparent fallacy which leads God to put such a price upon the pusilanimities of our love. This fallacy, however, confers upon kind actions a real power. The amount of kindness bears no proportion to the effect of kindness. The least kind action is taller than the hugest wrong. The weakest kindness can lift a heavy weight. It reaches far, and it travels swiftly. Every kind action belongs to many persons, and lays many persons under obligations. We appropriate to curselves kind actions done to those we love, and we forthwith pro-Nobody is kind only to one person a

Father to instruct the faithful as to what dispositions are really required by the church and her Divine Spouse for frequent reception of His sacramen-tal body, and by the Holy Father's order the congregation have fully discussed the question and have drawn up the following: DECREE ON DAILY COMMUNION.

(1) Frequent and daily Communion a thing most fervently desired by brist our Lori and the Catholic church, and therefore must be left free to all Christians of every rank and condition so that no one can be for-bidden to approach the Holy Table if he does so in a state of grace and with a right and pleus intention. (2) A right neertion consists in approaching the ntention consists in approaching the Holy Table not from custom, or from wanty or from merely human reasons, but in order to please Al mighty God, to cling closer to Him in love, and by this divine remedy to heal our faults and weakness. (3) Freedom from venial sics—at least those that are fully deliberate—and from any affection for such sins is highly desirable in those who go to holy Communion frequently or delly, but freedom from mortal sin, with the firm deterion frequently or daily, but freedom from mortal sin, with the firm deter-mination never to sin again, is quite sufficient; for by this firm fresolution daily communicants cannot fail to free themselves little by little from even venial sins and all affection for them. 4) The sacraments of the New Law produce their effect ex opere operato, set greater effects are produced if there are greater dispositions in the receive . H nee each one according to his strength, position, and duties, should strive to make a careful preparation before holy Communi a and a fitting thanksgiving afterwards. (5) Toshow greater prudence and obtain more merit rom frequent and daily Communion a confessor's advice should be taken. But confessors must beware of dissuading from frequent or daily Communion if they are in state of grace and go with a right it tention. frequent or daily Communion it is clear that we become more closely united with Christ, our spiritual life receives more abundant nourishment, our soul is more filled with virtues, and a is more filled with virtues, and a stronger pledge of eternal happiness is given to the receiver. Hence parish priests, confessors and preachers, ac cording to the approved doctrine of the Roman catechism (Part II, e. 63) should by frequent and most earnest exhortations lead the Christian people to this most pious and most salutary custom.(7) Frequent and daily Com-munion should be especially promoted munion should be especially promoted in religious institutes of every class (the decree "Quemadmokum" passed by the Congregation of Bishops and Regulars on the 17th December, 1890 remaining in force for them),

world.

Mary was the mother of all truth; and her heart ever beat for the promulgation of divine truth. She teaches us to have each a Carmel, a holy mount where we may retire and wait for a Pentecostal flame to illuminate our minds, and to fill our frail and fickle wills with divine strength for the garying of with divine strength for the service of our God. For thirty years the Blessed Virgin lived in closest contact with the Incarnate Word. Then came the Public Ministry, the Passion, Calvary, the Resurrection; and then Pentecost, when surely the Holy Ghost again came upon her, and in a more ineffable way than upon the apostles.

Mary's whole life has been a ponder Mary's whole life has been a ponder ing on ineffable mysteries, and a long ever increasing desire to enter into an ever more perfect union with God. St. Paul constantly appeals to Christians to practise the contemplative life: "Mind the things that are above." To Mary "pondering" was her daily meat and drink.

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ity we get ourselves into by doing kind

things! What possesses us that we do not do them oftener?— Father

THOUGHTS ON OUR LADY.

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Fater.

APPROACH DAILY.

METHING MOST FERVENTLY DESIRED BY CHRIST AND THE CHURCH.
The Sacred Congregation of the
Council has recently issued a most im portant decree recommending and encouraging frequent and daily Communion. It bases its teaching on the express wish of the Council of Trens that everyone who is present at Mass should also approach holy Communion. Our Lord. Who fed the Lazaciltae in the Lord, Who fed the Israelites desert with the daily manna, has left this bread of angels for the daily food of men, who a e by Him bidden to pray each day "Give us this day our daily bread"; and as the fathers of the Church assures us, these words refer far more to daily Communion than to our earthly food. Daily Communion to our earthly food. Daily communities is no reward of virtue, but the most powerful means of acquiring virtue. Its strength saves us from falling into mortal sins, and in it we find leving sorrow for even those lesser faults into which the best of men daily fall. From daily Communion the early Christians drew the strength that made them martyrs, and saints of every land have found in daily Communion the source of holiness. For a while the chilling blight of Jansenism affected many writers, even within the Church, who would forbid daily Communion to great numbers of Catholics, including all married people and business men and estrict it to the very few who showed those wonderfully perfect dispositions which they considered requisite, as though dail. Sommunion were meant only for saints, and not for the daily food and wonderfully for the daily for the daily for the daily food and wonderfully for the daily food and wonderfully for the daily for the daily food and wonderfully for the daily for the daily food and wonderfully for the daily for the daily for the daily for the daily food and wonderfully f daily food and remedy of sinful, strug-gling men. Yet white we know that cally Communion brings far more abundant fruits than Communion re-ceived only once in the week or month. we also know that the church's law prescribes no greater dispositions for a daily than for a monthly Communion. Bishops all over the world, anxious in these days of coldness and unbelief to bring back faith and fervor in their

flocks, have appealed to the Holy LIQUOR AND TOBACCO HABITS

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should also be encouraged to the ut-most extent in clerical seminaries whose pupils are looking forward longingly to their future service at the alter, and also in other Catholic educational establishments of every class (8) It communions on certain days are ordered in the rules, constitutions, or calendars of particular religious institutes of sol emn or simple vons, these arrangements are to be taken as a mere direction and not as a command. If a certain num ber of Communions are prescribed this must be taken according to the piety of the religious as a minimum, and they must be left quite free to go frequently must be left quite free to go requestion or even daily to holy Communion, as already explained in this decree. To give to all religious, both male and female, the opportunity of knowing what this decree appoints, the superior of every religious house will take eare to have this decree read in common in the vernacular tongue within the octave

of Corpus Christi every year. (9)
After the promulgation of this decree
all ecclesiastical writers must abstain
from contentious discussions as to the dispositions required for frequent and

The Holy Father in the audience of 17th December, 1905, approved and confirmed this decree and ordered it to

HOW IS THIS FOR HONESTY? A correspondent asserts that Catho lies are taught "by their canonized saints to lie and steal and cheat." Then he proceeds to do a little cheating himseli, advancing in support of his assertion what he calls quotation from St. Alphonsus Liguori, precisely as if he had taken it word for word from the oxiginal. for word from the original. As a mat ter of fact he has plagiarized from the "Encyclopaedia Britannica," and Dr. Littledale is the "saint" from whom he quotes. How is that for honesty? quotes. How is that for honesty? It may be mentioned that the three articles on the Jesuits, Monasticism and St. Alphonsus which Littledale contributed to the "Encyclopaedia" are to be replaced by articles which will be truthful. They will, of course, be of less use to the janti Catholic controversialist, but he can always fall beek on "Plain Reasons." "Maria back on "Plain Reasons," 'Maria Monk" and other works of fletion necessary to the Protestant propa ganda. - Glasgow Observer.

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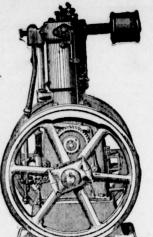
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The Young Man's Chances

Some discontented ones will tell you, young man, that the more labor saving devices human intelligence produces the smaller are your chances of success. This is the dismal plaint of short-sighted, small-souled pessimism, Beneval of it.

It was considered a laboring-saving device to build the steamship, but the steamship has brought the whole world into four very close and compact corners. It was considered a labor-saving device to build the locomotive, but the locomotive takes you to the saving device to build the locomotive, but the locomotive takes you to the open plains, the fertile valleys and the gold lined mountain sides, so you can reach the harvests of the Almighty, which, had you relied on your tired legs, could never have been gained.

legs, could never have been gained.

Drink More Water.

Nerve specialists say that all people with nervous diseases suffer from what is called desiccated nerves,— an insufficiency of fluid in the various tissues of the body. Many people, especially business men, neglect to drink water during the day, either because of preoccupied minds, or because the only water obtainable is not always filtered or pure. A habit of not drinking or pure. A habit of not drinking water is thus gradually acquired, until, after awhile, the tissues cease to call loudly enough for liquid to force us to heed the call, and the nerves cease to

heed the call, and the nerves cease to be as responsive as they once were. Now, when we take into consideration the fact that every motion of the body, every movement of a muscle, even of an eyelid, every pulsation of the heart, every effort of the brain, is weakened by the destruction of the tissue cell-life, and that this destruction is caused by a chemical combus. tion is caused by a chemical combus tion which is just as real as the comtion which is just as real as the com-bustion of coal, and that used up matter must be gotten rid of, we get a little idea of what a tremendous part water plays in keeping the millions and millions of cells in the tissues washed out, and in keeping muscle and bone and nerve and brain tissue clean and

pure.

A well known physician says that
water plays a three-fold service in the
body: "It feeds it, washes it, and
carries away the cinders of its waste carries away the cinders of its waste matter. Through the want of water we are exposed to many and great dangers—the tissues become dry, the blood thick, its flow sluggish, and the retained waste of the body sets up a condition of self poisoning."

Some physicians say that the average person should drink three quarts of liquid a day, but only a small part of this with meals.—Success.

The Value of Friendship.

In one terse sentence Emerson thus epitomizes the value of friendship:
"A friend makes one outdo himself." Outside one's own power to make life a victory or a deleat, nothing else helps so much toward its success as

a strong, true friendship.

The friend whose thought runs parallel with mine, who sympathizes with allel with mine, who sympathizes with my aspirations, recognizes my strength as well as my weakness, and calls out my better qualities and discourages my meaner tendencies, more than doubles my possibilities. The magnetism of his thought flows around me; his strength is added to mine, and makes a wellnigh

tresistible achievement force.

The faculty of attracting others, of ferming enduring friendships in whatever environment one may be p'aced, is one whose worth in the struggle for existence can hardly be overestimated.

Apart from its spiritual significance and the added joy and happiness with which it illumines life, friendship has a business value, so to speak, which can-

not be overlooked. Keeping in Harmony.

Man is so constituted that he does solar is so constituted that he does his best work when happiest. He is constructed on the happiness plan, so that when he is most harmonious, he is most efficient. Discord is always an enemy to his achievement, as well as to his comfort and happiness. It is the greatest whittler away of vitality and

music of a full, free life.

People do not realize how rapidly vitality is wasted in friction—in worry and anxiety, in harsh, discordant notes which destroy the harmony of life.

I know business men who, in an hour or two in the morning, so completely exhaust their mental energy in fits of temper, in scolding, contending, fault finding and nagging, that they not only make everybody around them unhappy, but they also put themselves out

only make everybody around them unhappy, but they also put themselves out of tune for the entire day.

How many completely exhaust them selves in needless worrying and bickering over things which are not worth while! How many burn up their life force in giving way to a hot temper, in quibbling over trifles, in bargain hunting, in systemless work, in a hundred ways, when a little thought and attention to the delicate human instrument on which they are playing would prevent all this attrition and keep the instrument in tune!

strument in tune!

If a young man should draw out of the bank, a little at a time, the money which he had been saving for years for the purpose of going into business for the purposely seeks the life of his selves to Thelma's conactounness. She well knew Mrs. Winters could not afford a vacation that year; one was all ford a vacation that year; one was all for death. The church excommunicates any of her members who engages in aduel. The civil law admits degrees in the civil that could possibly be provided for. And yet—could not that one be divided? It was this suggestion that would not that comes into our lives subtracts so much from our success. We can not do two things with our energy at the same time. If we use it up in

friction' we can expend it in effective Something More to Live for than Money-

Once in addressing a body of college students the late United States Senator Hoar said: "Do not hurry. For those who want to work well there is time. They may disregard the hustle and bustle, and should place thoroughness above speed. Remember that there is something more to live for than money. You may devote vourself to the oracti-You may devote yourself to the practi-cal arts, but remember that there is something nobler in human life. A man may be ever so rich and ever so skill ful, but he does ill who forgets tastes and affection."

and affection."

There was an old man, one who has had the fullest opportunities of seeing and knowing life in all its varied phases, and who, at the end of seventy-nine years of such vigorous living, was not afraid or ashamed to express publicly his belief in truths which are too often looked upon only as the impossible licly his belief in truths which are too often looked upon only as the impossible dreams of youth or the glittering but unstable generalities of philosphers who know little of practical, every day liv ing. If only practical, every-day men would combine with their lives a little more of such sane and helpful philosphy, they would have less time for jeers and

Practical living is a high thing, if we have care enough as to where it should end and where something higher should begin. The value of money cannot be denied, and its worth in the purchasing denied, and its worth in the purchasing of necessities and conveniences, which fit the being for the carrying out of nobler aims, and render the being less encumbered by physical and material demands, cannot be over estimated. But when money comes to mean running through life as if Death were a designable train to eath, and had to be ning through life as if Death were a desirable train to catch, and had to be caught at all hizards; when it comes to mean the sacrifice of all physical comfort, all mental development, all moral advancement; and beyond these the barrier between the heart and other beings—then it is a curse of curses, and its possession, even to the fullest possibility, can never begin to fullest possibility, can never begin to undo the harm its obtaining has already

undo the harm its obtaining has already done.

The right desire for material possessions and the right road to them do not imply the giving up of anything that makes for the moral, mental or physical development of the seeker, or the curtailing and putting down of the spiritual and artistic sides of one's nature. Whatever does lead to the stunting of these is the wrong road to the end which should be desired of men. We seem to half forget that any one of the many forces of nature—fire, water, wind—can steal from us all that we have of things material, and that death have of things material, and that death itself cannot rob the world of charac-ter, love or high tastes. These are the

forerunners of immortality.

Some Helpful Thoughts There is nothing more satisfying, more profitable and more honorable than honest occupation. For it, the greatest wealth is, indeed, a poor ex-

The questioner was Aunt Emily; and Marian was Tholma's mother. The remainder of their talk Thelma has not heard; but what had come to her would not be ignored.

Thelma had been studying hard her

when the mind is full of discords, when the mind is full of discords, worry, and anxiety, when brain and body are out of tune, it is impossible even for a genius to express the perfect music of a full, free life.

People do not realize how rapidly ton. It would be an expensive trip.

go to visit her father's people in Boston. It would be an expensive trip, for there would have to be a good many new things bought. A guest in a large city must be well dressed.

And so, while Thelma was away at school during the week, her busy mother planned new gowns and wraps, to be made by her own skillful fingers, and economized in every way possito meet the extra expense of the Boston visit. She did it willingly and gladly; a village lawyer's wife is not gladly; a village lawyer's wife is not

unused to economy.

Thelma had always taken it for granted that her mother should do her sewing; sometimes she pitied herself because she could not afford to have her fashionable. because she could not an ord to nave ner best gowns made by a fashionable dressmaker, but it had never occurred to her to pity her mother. Someway Thelma's mother was not one who in-vited sympathy: she had a cheery, forceful way which seemed equal to any emergency.

any emergency.
"Not looking well—need a rest;"in

or were expecting her, and had made great plans for her entertainment. It was all settled about her going; would it be right to disappoint them? Perhaps it was all imagination anyway, about her mother; she was her old cheery self, and Thelma had not noticed any change.

ny change.

Nevertheless, at supper time, the anxious young girl looked at her mother critically. She discovered tired lines and a wearied pallor on the dear face.

And all these weary weeks of sewing

And all these weary weeks of sewing still to be done!

"Mother, I'm going to do up the work," Thelma said briskly. "You go in and lie down. I need exercise."

"Oh, nonsense! I'm not tired. You need rest more than I!" This reply had in days gone by often sent Thelma away with a clear conscience; but to night it was different, she was a very determined young woman.

night it was different, she was a very determined young woman.

Lying back among the cushions of the divan too tired even to wonder why Mrs. Winters fell into a dreamless slumber. Thelma found her there, and a sudden pang thrilled her. What if anything happened to mother while she was gone? Suppose the pretty new gowns and the delightful vacation trip were bought at too dear a price? What were bought at too dear a price? What would anything be without her mother! would anything be without her mother! She went softly to her desk, wrote a long letter of explanation to Aunt. Eleanor, slipped out and mailed it, and was back before her mother awoke.

was back before her mother awoke.

Next morning Thelma announced a sudden change of plans, having taken her father into her confidence the night before. "I've given up that Boston trip, mother," she said with a smile. "I'm so glad none of the things have been bought yet. I find it isn't excitement and visiting I need but a complete rest. And I want you for company. We'll go to some farm near the lake, and just wear old, loose clothes lake, and just wear old, loose clothes and take life easy. Father can come

and take life easy. Father can come down for Sundays, and board at Aunt Emil's through the week."

Mrs. Winters protested vigorously, insisting that Thelma should have her trip, and that she needed none.

"But its all pure selfishness," Thelma insisted. "Boston can wait; and I need a rest. Dou't you see?"

The loving little plotter had her way,

The loving little plotter had her way, and a dreamy, delightful summer was the result. Mr. Winters looked for ward all the week to his Sundays in the country; and the renewed color and girlish happiness of her mother's face in those sweet, restful days by the lake made Thelma often wonder how she could have exchanged this dear companionship for anything which would leave her mother out. eave her mother out. Through the Earnestness of One Boy

Through the Earnestness of One Boy.

The London Universe gives interesting particulars of a rather remarkable series of conversions to the church in the West end of London. A boy about thirteen or fourteen years of age came to the church and asked to see one of priests. He told the priest whom he saw that he was a Protestant, but wanted to become a Catholic. The priest asked him his reason, and he explained that he had been used to at change.

Character is educated will. Will is dark, mind is luminous; and it is the purpose of education to flood the will with intellectual light. What we steadfastly will to be, we become.—Bishop Spalding.

The darkest shadows of life are those which a man himself makes when he stands in his own light.

Keep to the broad highways of hope and cheerfulness. Expect to succeed. Think success and you will succeed. Keep out of the back alleys of gloom and pessimism. Join the procession of the cheerful, the willing and the hopeful. Be sanguine. Know the pleasures of living. Beware of the encroachment of the carping, pessimistic spirit.

OUR BOYS AND GIRLS.

A PRETTY LITTLE PLOTTER.

Thelma Winters sat at the window seat in her room, with a most interesting book lying, quite forgotten, in her lap. She was thinking busily. A scrap of conversation from the next room had drifted into her, and kept repeating itself over and over till she was duly received into the church. The sequel is rather remarkable. Some time afterwards the boy's parents came and said that for some weeks past their repeating itself over and over till she was duly received into the church. The sequel is rather remarkable. Some time afterwards the boy's parents came and said that for some weeks past their and said that for some weeks past their plained that he had been used to at repeating itself over and over till she was forced to give it consideration.

"You're not looking well, Marian; you ought to have a rest. Why don't on the street of the s you ought to have a rest. Why don't you take a vacation?"

"Oh, pshaw! I'm all right; don't worry about me!"

The questioner was Aunt Emily: little later on the boy's grandmother said that she had been several times to said that she had been several times to the church with her daughter and her son in law and her grardson and she also wished to become a Catholic, and her reception into the church followed shortly after. Thus three generations have been brought into the church through the carnestness of one how through the earnestness of one boy.

TALKS ON RELIGION-

ANGER, HATRED AND MURDER.

Man of himself has no right over the Man of nimself has no right over the feel of another or even over his own life. Hence any one who takes life commits a most grievous sin by usurp commits a most grievous shi y dataying a right which primarily belongs to God alone. The crime of murder cries to heaven for justice. "Whosoever shall shed man's blood, his blood shall

shall shed man's blood, his blood shall be shed." (Gen. ix. 6)

Human life may be forfeited by the criminal who sheds man's blood unjustly and maliciously. God, Who is the master of life and death, has entrusted to human society the right to take away human life as a means of self-protection. St. Paul says: "If thou do that which is evil, fear; for he beareth not the sword in vain." No private person, however, has the right to take human life except it be in self-defence against the unjust aggressor. to take human life except it be in selfdefence against the unjust aggressor.
Duelling is murder. Each party in a
duel purposely seeks the life of his
opponent and willingly exposes himself
to death. The church excommunicates

sight of God, and anyone guilty of taking such a life is guilty of murder. Infanticide might be considered more malicious because the life of a being perfectly helpless is taken. A surgeon has no right to take the life of an infant even to save the life of the mother, because St. Paul says: "Evil must not be done that good may come must not be done that good may come from it."

Man's law measures and considers external acts. God's law estimates guilt that never takes form in external action. "From the heart comes forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man." (St. Matt. xv. 9.)

Anger as a rule is the source from which springs quarreling, hatred, revenge and murder. Hence we venge and mirder. Hence we will consider what it is and the means of guarding against its evil influence.

Anger is a certain swelling of the heart at provocation of some kind which, unless restrained, may burst

forth into a torrent of evil, causing much destruction. Yet anger is not evil in itself. It has been implanted in our hearts for good. "Be angry and sin not." (Eph. iv. 26.) It becomes a virtue when it makes us indignant with writte when it makes us indignant with wring and stirs us up to resist evil. Anger is wrong only when it is wrongly directed and is not kept wide in bounds. The feeling of indignation, when rightly guided, becomes zeal for the cause of God and for the defence of the weak. Our Lord Himself drove the money changers from the temple. the money changers from the temple. "And when He had made, as it were, a scourge of little cords, He drove them all out of the temple, the sheep, also, and the oxen and the money of the changers He poured out, and the tables

changers He poured out, and the tables He overthrew * * * and His disciples remembered that it was written, 'the zeal of thy house hath eaten me up.' "(St. John ii, 15.).

Many peuple are led iato sin because they do not appear to know how to be angry, or how to resist in a peremptory way. We should be angry with sin and stand up bravely for the cause of God and religion. We should stand up sternly against sin and against those who do evil. How many are complacent when religion is caluminat ed, when the church is attacked and belied, and when misrepresentation is ed, when the church is attacked and belied, and when misrepresentation is spread from pulpits and from newspapers. Such patience and complacency is not virtue, Weak people, people without backbone, people without zeal, are no good to a cause. Like the weak and homesick in Gideon's army, the Lord does not want them.

How many flare up at a slight personal injury or affront or when their vanity is wounded. Such indignation is not the "zeal of God" but the "anger of men". anger of man.'

"anger of man."

Any feeling that may arise in us must be our servant and not our mater. If it carries us away with it, it will become the source of danger and of sin. The horse that obeys the bit does no harm, but till it takes the hit in its no harm, but "if it takes the bit in its mouth" and runs, death may result. mouth and runs, death may result. Too many make excuses for their anger and their temper instead of seeking to restrain them. Some may have a more irritable temper than others. These should try the harder to control it. We are told that St. Francis de Sales had at one time a very irritable temper. had at one time a very irritable temper, but by prayer and watchfulness he be came one of the most patient of men and a most lovable character.

There is a great difference between temptation and sin. People may "feel very angry," "be very much out of temper" and very irritable," and com-mit no sin, when nothing is said or

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done which ought not to be done or said. It is no special merit for a person to be very patient and moderate if he had no temptation, while for others patience under certain circumstances may be an heroic virtue.

Some people excuse themselves by saying: "My passion is soon over." So is an earthquake or a tornado, "An HELLMUTH & IVEY, IVEY & DROMGOLE,
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DR. STRVENSON, 391 DUNDAS STREET London. Specialty—Surgery and X. Rs Work. Phone 510. saying: "My passion is soon over."
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distance.

Hatred springs from anger, St. John says: "Whatsoever hateth his brother is a murderer hath eternal life abiding is himself." (I John iii. 15.) By hatred we exclude our brethren from the fraternal charity we are bound to the fraternal charity we are bound to have for them Hatred is devilish because it desires evil and rejsices when evil happens to the one hated. this a poison which turns good into evil and tends to destruction. Hatred is different from a dislike of people. It is impossible to like some people. We are, however, bound to wish well to all and to pray for all. No matter how bad they may be, they have been made to the image and likeness of God, and for His sake we must wish them well .- Catholic Universe.

FATHER KOENIG'S

Daily Spasms.

Children like it and thrive on it

Daily Spasms.

St. Jacob's, Ont., Nov 28, 1899.

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Mrs. Lydia Rudy.

Mr. W. B. Hackey, of Bathurst Village, N. Br. says that his little girl had from two to three stracks of fits a day for five or six months, but ince she took Pastor Koenig's Nerve Tonic had only one in ro months and none since.

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THE NEW YORK EVENING POST CRITICIZES GOLDWIN SMITH'S BOOKION IRELAND.

Sacred Heart Review

Sacred Heart Review.

"Irish History and the Irish Question," by Goldwin Smith, is reviewed at some length in the New York Even ing Post which at the very outset complains of Mr. Smith's attempt to compress a history of Ireland from the earliest times into a book of less than two hundred pages. Such a work must necessarily, in the opinion of the Post, be little more than an imperfect sketch however skilfully the compression is made.

"Professor Smith's account is con cise to a degree that is actually mis leading," says the Post. "Excessive compression may account for his very positive statements of facts not clearly positive statements of facts not clearly known, for his explicit descriptions of ancient customs, of events shrouded in the mist of ages, of ancient laws which the most learned antiquarians have hesitated to speak of positively. Examples are his description of tribal land tenures; his statement that 'there seem to be no remains clearly Druidic in Ireland,' though the numerous cromlechs and stone circles for ous cremlechs and stone circles for which Ireland is so remarkable are usually held to be Druide, and Druids are specifically mentioned in ancient legions. Topical nomenclature, too, seems to attest their existence.

SMITH'S REHASHED STATEMENTS.
"The rapid sketch of the chief events of Irish history does not profess to be founded on any original research or in-dependent study. It is a brilliant and lucid recital of well known facts, of many incidents that are well known not to be true, or that are at any rate doubtful. The story is throughout strongly tinged with Mr. Smith's own which are markedly anti Irish and anti Catholic, and is plainly used as a peg on which to hang his opinions on the 'Irish question,' i. e., the present state of Ireland, and the causes of the lamentable decay, poverty and depopu

lation we are now witnessing.

"With surprising frankness, shall we say? Mr. Smith tells, in his preface, what opportunities he had for forming the same a summer a summer as well as the same what opportunities he had for forming these opinions. He spent a summer forty six years ago in Phoenix Park as guest of Chief Secretary Cardwell, and there 'had the advantage' of discussing the Irish question with 'such friends as Lord Chancellor O'Hagan. Robert Lowe. Lord Chancellor O'Hagan, Robert Lowe, Sir Alexander MacDonald, and other Irish Liberals of the moderate school; he visited Maynooth College and 'con versed with its excellent principal,' and, some years later, when attending the Social Science Congress, was the guest of Lord O'Hagan in Dublin. His confidence in the wisdom of his Irish friends and instructors has remained unshaken, or rather been strengthened by the course of events."

THE PAIESTS AND EDUCATION. The Post shows that the facts do not bear out Professor Smith's contention Ireland with only four and one half millions of people is over populated (Mr. Smith is possibly the only man on (Mr. Smith is possibly the only man on earth who is possessed with this idea), and also shows that his conclusions regarding the influence of the Irish priesthood in politics are not correct. "Equally unsupportable," goes on the Post, "is the allegation that the priest has 'discouraged and thwarted the extention of roughar education.' The has 'discouraged and thwarted the extention of popular education.' The Catholic clergy have covered the most desolate parts of the country with schools, nearly all of which are placed under the control of the National Board of Education, on which, in pro portion to their numbers, the Catholics portion to their numbers, the Catholics are very inadequately represented. Educational exports sent from England to report on the Irish schools have found the most efficient to be those managed and taught by nuns and Christian Brothers."

SYMPATHY.

In all Nature true to itself there is found sympathy with those things of its kind: but it is exemplified in its high est degree by man, Nature's highest type. It is the virtue of charity put type. It is the virtue of charity put into practice, and through it, therefore, springs from God Himself. As the word indicates, sympathy is the quality of heart and mind which makes us feel for others. When ore truly sympathizes with another he becomes one intelling with that one shows his feel feeling with that one, shows his feelings, suffers with him, rejoices with him, and stands ready to help him as

far as lies in his power.

We may not be able to help more than by our guiding and consoling words, but usually we all can do something in actions, be it ever so little by which we can assist and comfort those we sympathize with, and this is the proof that our sympathy is sincere, 'lor actions speak louder than words.'
This has been practically exemplified often and at you time to the state of the often, and at no time more than in the present great catastrophe that has befallen a sister city. The heart of the nation is touched, its deepest sympathies are aroused, and old and young, ich and proposed and pro rich and poor are making every effort to assuage a great sorrow and relieve a assuage a great sorrow and refered a dire distress. It is a noble spectacle, wins the admirat on of angels and of men, and cannot fail of bringing down upon our country the benediction of God. It is a tender manifestation of mercy which, as the immortal bard says is doubly blessed, blessing him that gives as well as him who receives. It shows grandly for human nature, and American citizens can henceforth have justly a higher pride in themselves. But let us, whilst congratulating one another for this, remember that it is God Who made us so, and that to Him

must go out our thanks. Mercy is a divine virtue and has its beginning in God; and man made to the Divine image has it stamped upon his soul. It is His inspiration that prompts its exercise, first upon the hearts of those united with Him by the hearts of those united with 11th by the bonds of faith and hope and love, and then upon all the rest of mankind, like unto the leaven that leaventh the whole mass. It is Christian principles that are working when sympathy is manifesting her beautiful traits, for manifesting her beautiful traits, for God is charity, and its highest exem-plification has been shown in Christ,

Let us recall His life in this regard

often that it may influence and perfect our own. "He went about doing good;" "He had compassion on the multitude because they were lying as sheep who had no shepherd;" He fed thousands in the desert; He cured the lepers, raised the very dead to life; He wept over worldly, indifferent Jerusalem. Finally our Lord gave Himself to be the very food and nourishment of our souls, and then sealed His covenant of love

and mercy for us by dying upon a cross.

The church has carried out the spirit of her divine Founder, and from the days of the apostles she has ever shown an interest in the ills and sorrows of an interest in the ills and sorrows of men. Like Him, and under the guidance of the Holy Spirit, she tries to reach and save the souls of men by the good she does for their bodies. From the first centuries thousands of her children have left home and kindred and have given themselves up to serve humanity in all the ills that flesh is Wherever men are, there are ound hospitals for the sick, homes for the aged and the feeble of mind or body, orphanages for the bereft in which religious men, and particularly holy women, are relieving affliction and distress as so many ministering angels.

And the cords of sympathy binding all men together are thus worked up to men together are thus worked up to their highest results by these children of grace, called as they have been, by divine vocation to work in their Mas-ter's vineyard, while the fai hiul at large exercise the spirit of the same, as far as opportunity offers, in doing such good as their occupations and means will allow. Thus is the world blessed still by the blessings which Christ brought to it, and which His church, ever one with Him, will continue to

ever one with Him, will continue to the end of time.

Sympathy to be real and lasting must be based upon Christianity, must, like charity—of which, it genuine, it is a part—be universal in its aim and ap nlication. It reaches out to every man plication. It reaches out to every man and stands ready to befriend him. It has been portrayed by our Lord when He said that at judgment day when He, the King, shall say to those on His right hand: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and covered Me; sick and you visited Me; I was in prison and you came to Me Then shall the just answer Him, say ing: Lord, when did we see Thee hungry and feed Thee; thirsty and give Thee drink? And when did we see a stranger and take Thee in? or naked and cover thee? Or when did we see Thee sick or in prison and come

"And then He shall answer and say to them: Amer, I say to you, as lorg as you did it to one of these my least brethren, you did it to Me. These He will take to His Fathers house in heaven, but those who denied Him these things inasmuch as they denied them to those needing them, to them He will say: "Depart from Me, ye accursed into everlasting fire prepared for the deal and his

for the devil and his angels. Let the spirit of Christ take root in every heart for He took human nature to perfect it; but let those who profess themselves His followers exemplify that such they are by their deeds of love and kindness, in a word, by sympathy with all mankind.—Bishop Colton in Catholic Union and Times.

A SERVANT YET A SAINT.

A few weeks ago one of those organs of socialism that are incessantly striv-ing to enter Catholic homes and wean the faithful away from the church, re-marked that the church invariably re-serves her highest honors for priests and nuns-that "only priests and nuns ever are declared saints by her," and that "no one will ever hear of any the class being 'raised to her altars.'
This,' concludes the journal referred to, "shows her love for the laity to, "shows her love for especially for the toiling po

Catholies familiar with the lives of the saints will give little heed to such misinformation. Numerous instances of lay persons having been declared aints will at once occur to them, and this from the very earliest ages down to St. Elizabeth of Hungary and later still. Indeed, the next few years may find a very modern wife and mother so designated by the church. The Sacred Congregation of Rites already has de-clared Anna Maria Taigi, who lived in the time of Pope Pius IX., Venerable. The next step in the process of canonization is just now actually being considered at Rome. At a meeting lately held to arrange for her Beatification the Holy Father himself paid this tri

"A Tuscan by birth, a Roman by elec tion, a wise virgin, a prudent spouse, a holy woman and mother, she received a good Christian education first in her own home, and then in a Catholic school.

As a servant in a noble family
she led a blameless life, as a wife she so changed the character of her hus-band that she converted him, as a mother she brought up her family in Christian virtue and settled her daughters in holy marriage, as a Trini tarian Tertiary she united the practice of a singular piety with the fulfillment of her domestic duties. She was gentle humble, industrious, patient and pitiful, so that she united in herself all the qualities of the 'valiant woman described in Holy Writ; and her name and her virtues have become very popular here in Rome, where her mortal re-

mains repose. Here is one who, right in our own day, used to be a servant, yet has been found worthy of at least a part of the Church's highest honors. The rest will come in the near future. It is contemptible to assert that only priest temptible to assert that only priests and nuns are declared saints. It would indeed, be most strange if many of them were not so named, but the church is singularly impartial in distributing her distinctions. If one could see the great procession of saints march by, it would constitute one of the most remarkable hedge ever seen the most remarkable bodies ever seen on earth — emperors, kings, queens, princes, rulers, soldiers, archbishops, bishops, priests, nuns, scientists, teach

ers, poets, musicians, carpenters, shep-herds, shoemakers, wives, mothers, widows – even Magdalens — merchants, tailors, city maidens, country men-servants, women servants: a long, long line reaching from the very dawn of Christianity down to the present. All classes would be represented and all nations, and laymen and laywomen would be found there, as well as would

confessors and martyrs.

It is simple folly to represent the church as unjust toward her own children. In the past she has not hesi tated to declare negroes saints, peasants saints, and even fallen women who, like Mary of Magdala, Margaret of Cortona, and a number more, have reformed. According to his confessions St. Augus tine, Bishop of Hippo, was once a very great sinner. And he was not alone The moral of it all is that even great sinters can become great saints, and so can multitudes of persons on very lowly walks of life. No doubt there are saints to day working on the streets of our large cities, in factories, fou ries and on farms far and near; and if man does not see them God coes, and a'l is well.—Syracuse Catholic Sun.

PUBLIC MEETING OF CONVERTS LEAGUE.

INTERESTING ADDRESS BY FATHER
YOUNAN, PAULIST, AND FATHER
PARDOW, S. J.

From the Catholic News

The Catholic Converts' League held a public meeting on Wednesday even-ing at the Catholic Club, and those who were so fortunate as to be present ex-joyed an intellectual treat which they will not soon forget. Although the meeting was not as well attended as previous meetings had been it was considered by all as the most important and interesting ever held by that progressive organization. The speakers were the Rev. Elias H. Younan, C. S P., the very Rev. William O'Brien P., the very Rev. William O'Brien Pardow, S. J., the Rev. John J. Wynne, S. J., and the Rev. Th mas J. Campbell, Fathers Wynne and Campbell did not arrive until after the meeting had adjourned, and many of the people had left the building, but these present re-assembled in the ball room and listened to a most interesting address on the evils of socialism by Father Wynne and a short address by Father Campbell.

Mr. Jesse A. Locke, the president of the League, presided on the platform. Among those present was a prominent clergyman of the Protestant Episcopal church who, it is hoped, will soon ceive the grace of conversion. Mr. Locke announced that there are two other Protestant Episcopal ministers who are expected to enter the church in the near future.

The first speaker was the Rev Eljas H. Younan, who said in part: "I am not a convert, but my whole

life has been devoted to converts. I Intend to speak to you about calls. Faith is a divine gift given freely by God. We are all converts; some of us are called shortly after we are born, while others are called later. Calls are various. As many souls as there are called there are so many ways of calls. Sometimes there are years and years of doubt, trouble and inquiry; sometimes the calls come suddenly. Both are well founded; first when the intellect is touched and second when the call is from the heart. Many enter the Church seeking light of mind based on intellect restless and not

MUST STUDY THE FAITH. "The second point is the yearning for love, where the love of God touches the reart. From the moment this grace is received the soul can never turn away from God. It is completely satis-

"When a convert is received into the church, is there nothing more to be done? The moment a convert enters the church his path is laid out. He must study his faith. He must study the sacraments, especially baptism, penance and Holy Eucharist. To converts the Holy Communion is the without It. They must study the Mass. This is strange to them, but they must study it, study its different parts, then they will love it. The converts must then study the devotions—devotion to our Lord in the Blessed Sacrament and the love of God for man. When he has learned this Blessed Sacrament and the love of God for man. When he has learned this no power in heaven, in hell or on earth can separate him from his faith. He should have devotion to our blessed Mother. You cannot love Jesus Christ without loving His Mother. His Mother will lead us to Him, and she will intercede for us at the hour of our death. The convert must learn days. will intercede for us at the hour of our death. The convert must learn devotions to the saints. In them we see something to copy and imitate. We ask the saints to obtain for us that great faith which they had. So we see that the more converts study our faith the nore they love it.

"Catholics, too, have a duty toward converts. They must be kind and pa tient with them. They must guide them in the faith. But how can we do this if we do not know the faith our-

A SERVICE ON A TRAIN. Father Pardow said in part:

"Last year I was sent to San Francisco to preach a Lenten course of sermons. I was travelling on a Sunday—a thing I don't like to do, as it is a bad example, and I was trying to medi We were then going through Ari tats. We were then going through Arizona, and I fancied myself in the desert with Moses. I was thus musing when a gentleman tapped my shoulder and sail: 'You look like a minister.' I am not a minister, I replied. I am a Catholic priest and a Jesuit.' He asked me if I would gondnet a sowing and me. if I would conduct a service, as it was Sunday morning. I said I would gladly if I had an audience. He went through the train and gathered about one hundred and twenty people in the observa-tion car. I stood up and began to talk. The train was going forty miles an hour and I believe I covered more ground in that sermon than ever before. I did not know my audience, so took the subject of my surroundings. I told them we were all traveling for a purpose. I am traveling for souls. We got we were all traveling souls. We got into the train because it had a cer into the train because it looked nice. But many start out in life, and

take the first occupation that appears to be pleasant, but where will that occupation lead us to?

"I spoke in this strain, and told them about God being the Object of our life's journey, for a full hour; and I was amazed at the result. At the close two ladies, who appeared to be worldly and who said they were Anglicans, cane to me, and one said; 'I thank you for wha' you said about our Lord. It has brought Him so near that we think He is on the train with us.' They showed in their hearts a love for our Lord. Then a man got up and whispered to Then a man got up and whispered to me that he was a minister. 'I am an advanced Baptist, he said. I do not believe in a personal God or the divinity of Christ or personality of the soul. I said; 'You're a Baptist and drawing a salary and teaching; this destrine?' a salary and teaching this doctrine?' talked to him for an hour, and could not get him to admit the divinity of not get him to admit the divinity of Christ. How far people have drifted in a few years! A few years ago he would not be tolcrated as a Baptist ninister. Now he has eliminated all the supernatural. During that day three other ministers who had been at the menning sayring came to me and the morning service came to me and discussed Catholic doctrine. One of them said he had been a minister, is now in the real estate business, but is still saving souls by proxy, as he is supporting a minister in China. The iesson of all this to me was that our Lord has His own souls everywhere and that we must accentuate the divinity

of Christ. "A friend of mine, a young lady in Barnard College, is attending my course of lectures at the Cathedral and she brings with her some of her friend. I have spoken to them in the sacristy, and not one of them has any and not one of them has any and not one of them has any idea of the immortality of the soul. They believe that this world is all, that when they die they die as a dog dies. This is the Barnard idea. What is the world coming to? What will our the believe of the soul of the soul. future mothers teach their children?
"Recently I was going to Buffalo to

oreach. In the train I sat near a lady and she entered into conversation about the weather, 'Madam or miss,' I about the weather, and the said: 'what is your religion? 'Sir she answered, my religion is this: When I die I die as a dog dies.' I could not believe this so I asked her is the believed in the resurrection. if she believed in the resurrection. Yes, I expect to rise as a rosebud.'
She weighed two hundred pounds, so
I said, Why madam you should make
a whole bunch of flowers.' Yes, she thought that when she was buried some thought that when she was buried some one would plant a rose bush on her grave and that her body would nourish the bush and gradually become a part of that bush. I told her of my belief, and she was much interested, saying she had never heard those things before. I thought if I had been brought up in her atmosphere I would have had the same beliefs. They try to stuff into their souls the husks of swine. What are all the osopies and ologies we read of to-day? Only bands of men and women seeking something to put into their immortal souls whereas there is but One who can satisfy the soul, and that is God Himself.

AT MASS WITH THE FIRST CONNAUGHT RANGERS. From the Irish Monthly.

This edifying incident I take from a letter of a young officer who was last summer with a certain regiment that numbers only forty non Catholics in the ranks. At a certain camp some from other regiments joined them for church

"So in all we had about one thousand five hundred men. I happened to be orderly officer for the day, and it was my duty to take the men to church. Mass was celebrated in the open air, as there was no church near large enough to hold us. Shortly before parade a fearful thunder-storm came on, nd such rain as I have seldom seen before. Our colonel, himself a Catholic, ordered me to make the parade voluntary on account of the weather. On my announcing this to only three of them fell out. R these men had no change save their canvass suits, which are but cool comfort against the Atlantic breeze. Long before the Elevation there was not dry shred on a single trooper there ary stred on a single trooper there; yet they did not go away. A First Friday came round, and a number of them left camp quietly at 4 a. m. to receive Communion and be back in camp in time for the reveille. These things may be easy in a monastery, but they are not easy in a camp, and their chief charm is that they are done

secretly and silently."

God bless these First Connaugh Rangers! For I will not keep back the name of these good soldiers. I think their camp was not far from the Fairy Bridges of Bundoran.

SUICIDE AND RELIGION.

There lately appeared in the interna-tional Journal of Ethics an article on "Suicide," considered from the point of view of the Christian religion in different European countries, by Miss C. F. Yonge. This lady is evi dently a non-Catholic from the way in which she speaks of Spain, yet this i

what she says:

"The numbers (of suicides) are lowest where the Greek church is the established form, and highest among Protestants. It ly and Spain are ex amples of less suicide in countries where Roman Catholicism yet holds her own; but Italy has begun to think while Spain remains priest-trammeled, and therefore the Italian average is twice as high."

If thinking leads to self destruction surely it is best not to think at all but the truth is it is not thought, but but the truth is it is not thought, but free thought, otherwise the renuncia-tion of religious belief, that has led to the sad Increase in the Italian average. —London, England. Catholic Times.

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